A FAYTHFVL

and most Godly treatyse concernyng the most sacred sacramēt of the blessed body and bloud of our sauiour Christ, compiled by John Caluine, a man no lesse lernynge and literature thē Godly studye, and example of lyuyng. And translatyd into Lattyn by Lacius a mā of lyke excellencie, and now last of al, translated into Englishe bi a faythful brother, no lesse desyrous to profite the weake brothers then to exercise ẏ talent of the Lorde to his honoure and glorye.

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Wher vnto is added the order that the church and congregacyō of Christ in Denmarke doth vse.

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Luke. 19. Chapter.
Be doynge tyll I come.

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¶ To all them that professe the christian name, ẏ translatour witheth mercy from God the father throughe oure onlye aduocate and mediatoure Jesu Christe, whose spirite (the geuer of all goodnesse) leade you into all goostlye knowlege. Amen.

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AS the authoure of thys lyttle booke moued wyth the desyre to profite as well the rude and vnlerned as the lettered and professers of knowledge: wrote it in his vulgare tonge, euen so I (mooste derely beloued bretheren) moued also with the desyre to profyte my naturall countremen so muche as shal lye in my lytle power haue thought it my bounden dutye to employe my diligence to the translatynge therof.

And bycause it hath pleased the lord to geue me more knowlege in the Latyne tonge then in the frenche (wherin thys booke was fyrste wrytten) I haue translated it after the Latine copy, puttyng the faythful reader out of doubt that I haue not in any poynte gone frome the true meanyng of the auctour, but haue thorowlye obserued the Phrases of bothe tonges, auoydynge in all that I myght the darke maner of translatynge after the latine phrases, to the intent the Englyste readare myghte haue the full vnderstandynge herof withoute anye knowlege of the latyne tonge. And that the Godly mynde of the studyouse readers maye bee the more stered to reade the mattier wyth

indifferent iudgement, I shal without dissimulacyon assure them that herin is no matter of contencion at all. But charitably wythout any worde of reproche as well the ryght vse of the sacrament of the bodye and blonde of Christe, as the abuses and errours concernynge the same, are set for the so playnelye þ no man (vnlesse he wyl wyllingly shute vp the eyes of hys conscience agaynste the manyfest truthe) can reade the boke thorowelye, but he shall easylye perceyue what great abuses haue these. vi. hundreth yeares ben, and are at thys present daye mayntened and defended as concernynge the ministracion therof.

Fyrste for that the poppysshe churche haue and doo abuse it in offeryng it vp as an helthfull sacrifice for the redemption of the soules of the congregatiō, for in theyr Cannon (whyche they cal the secrettes of the masse) are these wordes. Pro redemptione animarum ecclesie tue That is to saye, for the redemption of the soules of thy churche, where they holde opinyon and teache, that by offrynge vp this sacrifice (as they call it) they applye to, or make partakers of the passion of Christe, all them that here or hyre suche masses as they haue inuented dashed full of whysprynges, douckynges & crosynges besydes the demure countenaunce in theyr tourne and halfe tourne. I wyll speake no more as concernynge theyr fonde inuencions aboute the ministracion of this most sacred sacrament. Lest I should therby be an offence or stomblynge stocke to the weake brothers whose consciences are not yet fully satisfied as concernynge the true beleue of thys holy misterie, I meane leste I shoulde geue the occasion to dooe, as certayne fonde talkers

haue

haue of late dayes done: at this presente daye dooe inuent and applye to this moooste holye sacrament, names of dispitte and reproche, as to call it Cake in the boxe, and round Roben, & suche other not onely fonde but also blasphemouse names not only voyde of al edification (which ought to be the ende of al our doynges and sayenges) but very sklanderouse also for thoughe the thynge beynge so tourned frome the ryght vse as it is be abominable, so that it is leafull for vs to speake vnreuerentlye of it in the abuse: yet is it not mete for them that professe charitie, nothynge to refrayne for conscience sake. The conscience I say of the weake brothers not yet stronge in the truthe and so moch the more for that many Godlye mynded persones, whiche by the perswacions of certayne discrete and modeste brothers, haue ben made, of Romisshe idolatrers and diligēt studentes of duncicall dregges, discyples of greate hope in the sincere and true euangelyke doctrine: haue by the hearynge of these names of reproch and dispite, taken occasion to thynke that the knowledge which those men dyd professe (whiche woulde be so outragiouse as to mocke and ieste at the remembraunce of our redempcion) coulde not procede of the spirite of God. And haue throughe this perswasion, returned to theyr olde leuen agayne thynkynge them to be the true teachers of Gods doctrine whiche offende in the contrarie, makyng it so diuine a thynge that it shoulde bee of no lesse importance then the whole Trinitie, the father the sonne and holy goost, for so they affirme saynge, that for as moche as it is the bodye of Christ, and that Christe is in al places at ones wyth his father, and his father wyth him and

the holye Gooste: it must neades folowe that in it is the whole trinitie the father, the sonne & the holye Gooste. For these are not, nor can not bee separated.

I wyll saye for these men that they haue the zele of God, but it is not accordyng to knoledge. For as the Iewes (were frome tyme to tyme, taught and beleued that God dwelled in the temple that Solomon buylded) could not abyde to heare that God should not dwell in a temple made with mannes hande, nothynge consyderyng that he is immensus and can not be conteyned for heauen is hys seate and the earth his fote stole, euen so these men through a fonde perswasion of the essencial presence of Chriſte in the sacrament: can not abyde to heare that the whole trinitie shoulde not be really conteyned vnder a piece of breade, yea vnder euerie little crome therof, I speke not this as one puttynge no difference betwene that sacramentall breade and our commone breade, but that I maye therby declare and open the greate blyndenesse of them that knowyng and confessynge the immensurable nature of God, woulde haue him really and naturallye conteyned in so small a thynge.

Heauen is my seate (sayth he) and the earth is my fote stoole, and yet wyll they truſſe hym so shorte that they wyll bryng him into a lytle pyxe wherin a man can not tourne his fist.

He fylleth all places, and is conteyned in no place, and yet wyll they at theyr pleasure place him in the chalyce, he was neuer visyble to the mortall eye, and yet wyll they make him appere at euerie knaues requeste that wyl doo as other men dooe, I meane paye theyr ordenarie shote, and so dooynge he shall not onely see

him

him but also eate him vp euerye morsell.
I wolde the men woulde delygentlye peruse þ wordes of saynt Augustine in theyr legende on Corpus Christi daye, whiche are these, taken oute of the .xxvi. treatise vpon Johan, he that eateth my flesche and drynketh my blod tarieth in me and I in him. To eate that meat therfore, and to drinke that drinke, is to tarye in Christe and to haue Christe taryinge in vs. And by this he that taryeth not in Christ and in whom Christ tarieth not: no doubt he doth not spiritually eate his flesche, nor drynke hys bloode, al thoughe he doo carnallye, & vysyblye crusche with his teeth the sacrament of þ body and bloode of Christe, but he dothe rather eate and drynke, to his damnacion, the sacramente of so noble a thyng. Here is your transubstanciacion vtterlye denied, for saynt Augustine putteth a playne dyfference betwene the sacrament and the thynge it selfe. Agayne the same Augustine, in the same place addeth these wordes. The sacrament of this thinge, that is of the vnitie of the bodye and blode of Christ, is in some places prepared euerie daye, in some other places but certayne daies, as on the sundaye, and is taken of the table of the Lord, to some persons, to lyfe, to some other to destruction, but the thynge it selfe, is to all persones, to lyfe, and to destruction to no man, that may be partaker therof. What nedeth it to reherse any moo wyttnesses, seeynge these are sufficiente, ether to proue saynte Augustine an heretyke, other elfe to declare thys transubstanciacion to be bothe foolysche and abominable.
Bothe for that it trussethe together the diuinytie, and inlargethe the humanytye, beyonde all measure, thrustyng vp into a corner þ parte

whiche no place can conteyne, and settyng at lybertye to be in all places, that whiche muste neades be in one place only. Yf euerie man wyl folowe his conscience in thys mattire I doubt not but they shall sone be perswaded how far wydde thys transubstanciacion is frome the trueth. But nowe take they holde of the wordes of the Lorde at the fyrst institucion of this mooste sacred sacrament, whiche are these.

This is my bodye, whiche shall be delyuered for you. This is my bloude whych shal be shed for you and many into remission of sinnes What natural, essencial, and real presence they buylde vpon these wordes, is abundantlye declared in the Byshoppe of Wynchester and docter Smythes bokes.

I shall therefore mooste humblye desyre the readare vtterlye to shake of all superstitiouse perswacyous of olde vsages, geuynge hym selfe wholy to ỹ teachyng of the spirite of god who teacheth inwardly in the hearte, all them that geue ouer them selues to hys teachynge & informacyō. And I for my part yelding meto ỹ same spirite, shal in this case wryte ỹ thynge onelye, whyche my conscience shall geue me to be of the spirite of the lyuynge God, and my trust is that the good spirite of God is my leadare. As concernynge the vnderstandynge of the wordes of Christe, you shall knowe that the maner of teachyng is double, that is to say by wordes and by sygnes.

By wordes we teache whan we declare vnto the hearers, by wordes, the thynge that we wolde they shoulde knowe. By sygnes we teache whan we do some thynge wherby the beholders may gather our meanyng: as Tarquinius superbus did whē he strake of ỹ top-

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pes of the hyghest poppyes, declaringe therby that his aduise was to haue the greatest rulers beheaded. We teach also both by wordes & by sygnes, when we adde vnto the wordes some action to declare & as it were to expounde the wordes withall. As is mencioned in the actes of the apostles of a prophete whiche declared vnto Paule the persecution he shoulde indure at Hierusalem whyther he was goyng, and to make the matter more playne, he toke Paules gyrdle frā aboute hym and tyed hys feete with all sayinge: the man whose gyrdle thys is, shal be thus bounden at Hierusalem. Euen so (good christian brethren) our sauioure Christe, wyllynge to declare to hys apostles, the wonderfull participation that all faythfull christians shoulde haue in hys body & bloude: toke breade whyche is the chiefe, and in scripture compted the onely foode of the body of man, and whē he had (after hys accustomed maner) geuen thankes, he blessed, not crossynge the breade wyth the thre hynder fyngers haupnge the forefynger and the thombe faste ioyned to gether. No he made no sygne of the crosse at all. For, to make the sygne of the crosse was in those dayes none other, thē it is now to make the sygne of a galowe tree. He blessed therfore after the maner that the fathers the prophetes & patriarkes vsed, that is, he inuocated & called vpon þ name of his father, declyring him to accōplyshe inuisibly in al hys faythfull dearlynges, the thynge whych he intēded to declare vnto them by þ vysible sigue. Thē sayd he to his apostles, take ye, eat ye, this is my body, which shalbe delyuered for you. Not meanynge that he had chaūged the nature of bread into the nature of flesche, makynge the bread that he helde in hys hande hys naturall body, for then had

he geuen vnto them a mortall & corruptible bo
dye to eate whych thynge is so moche vngod-
lye that very nature abhorreth it. But he gaue
them the breade to eate, saynge: thys is my bo-
dye, which shalbe delyuered for you, I became
man for none other purpose, but that my bo-
dye shulde be torne and rent for to satisfy for
your synnes, that your soules myght be fedde,
and haue lyke participation therof, as your bo
dyes haue of thys breade, and you (whych be
my faythfull) are as thys breade is, one bodye
made of many bodyes, for euery lytle grayne
wherof thys breade is made, is of hym selfe a
bodye, and yet ioyned to gyther they are but
one bodye. In lyke maner you that beleue in
me though ye be many, yet ioyned togyther by
fayth ye are but one bodye & I am your heade.
Thys misterie can you not vnderstande with
out some vysible signe whych may represent vn
to you ꝑ veritie therof, take ye this brede ther-
fore & know for certeintie ꝑ lyke as it is one so
are ye one yf ye remayne in fayth. And as it
nourysheth the bodye, so doth my passion nou
rysshe the soule whych hath no lyfe but in me
& by me. In lyke maner when he had supped, he
toke the cuppe saynge, take ye, and drynke ye
all of thys, thys is the cuppe of the newe testa
ment in my bloud, whych shalbe shede for you
and many into remission of synnes. Do thys
so ofte as you drynke in my remembraunce.
In other signe to declare thys misterie by.
Thys cuppe of wyne is but one body, and yet
is it made of many grapes, and so are you but
one bodye although you be many, so longe
as you be ioyned together by fayth. It comfor
teth the herte and the lyuely spirites of the bo-
dye, and so doth my bloude shede on the crosse

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comforte the soule. By thys action haue I declared vnto you the misterie of the participation you haue in me by fayth, vse you the same that thys your delyuerance by me may neuer slippe out of youre mynd. We haue eaten the lambe whyche putteth vs in remembrance of the wonderfull delyuerance out of the captiuitie in Egypte, whyche was done more then a thousande yeares paste. So shall you eat thys breade and drynke thys cuppe in remembrance of your redemption and deliuerance out of the spiritual Egypte, and from the spiritual Pharao the dyuell. And when you shalbe demaunded what you meane by thys eatynge & drynkynge, you shall saye: we were throughe the synne and transgression of the fyrst man Adā, made bonde mē and captiues to the dyuel, out of whych bondage we could by no meanes be delyuered tyll it had pleased God the father to sende hys onely begotten sonne to take oure natnre vpon hym, that he myght dye and be an acceptable sacrifice to pacifye the fathers wrathe. Wherfore the nyght before he suffered he declared vnto vs by these visible signes, what cōmunion we haue in hym of all that euer he deserued for vs. And then he cōmaūded vs to vse the same bycause we shoulde be alwayes put in remembrance of that our redemption and delyuerance, none otherwyse then Moyses dyd to the Israelites the nyghte before he dyd by the wonderfull myght of God, brynge them out of the great captiuitie wherin they were holden in Egypt. The wordes of saynt Paule to the Corinthians, do teache no lesse then I haue here wrytten. For he sayeth, so often as you eate thys breade and drynke thys cup, you shal declare the death of the Lord

tyll he come. And therfore who so euer eateth of thys bread, or drynketh of thys cup vnworthely doth eate and drynke hys owne dampnation. Here is a playne declaration of the ende & purpose of Christ whēhe instituted this moste sacred sacramēt. Forsoth to kepe i remēbrāce, hys moste dolorouse death & preciouse bloude moste plēteously shede vpō ẏ crosse. And who so euer eateth & drinketh it vnworthely (that is to saye for any other purpose thē for the same it was ordeyned for) ẏ same eateth & drynketh hys owne dāpnation. I thynke not cōtrarie, but ẏ moste men wyl thynke this a straūge interpretation of thys place (for as moche as the moste auncient (yea all) ẏ doctours that make any mention of thys place, and Caluine hym selfe in thys boke whyche I haue translated) do applye the vnworthynes in receyuynge of thys sacrament, to the vnpenitent herte of the persone whych receyueth it. And in verye dede such one is farre vnworthy to receyue so worthy a sacrament for as moche as he is not the membre nor seruant of Christ, but a membre of the dyuell and seruant to synne. And thys interpretation is no lesse godly thē fruytfull. For therby are the membres of Christ put in feare to presume to come to the table of the Lorde vnlesse they haue fyrst examined & foūde them selues the trewe membres of Christe, indued and adorned wyth perfyt faythe, hope & charitie. But yf we wyl go to the natiue sence of the texte: we shal perceyue, that in thys place Paule speaketh of the smale regarde the Corinthians had to thys moste sacred sacramēt, not vsynge it with so muche reuerence as they ought to do. For he addeth these wordes. Puttynge no dyfference of the Lordes boddy. As he shoulde haue sayde esteamynge it no-

thynge better then the commune breade wher-
wyth they fedde theyr bodyes. The phrase
of speakynge gyueth thys interpretation, for
yf I saye. Thys man was not worthely en-
tertayned. I meane not that the partye whych
entertayned hym was not worthye to enter-
tayne so noble a man: but that he was not vs-
ed as was beseamynge for suche a man to
be vsed. So that to receyue the sacrament vn-
worthelye, is to receyue it otherwyse or for an
other purpose then it ought to be receyued for,
that is after any other forme or for any other
purpose then the wordes of the fyrst institu-
on do declare. For when the vse of good
thynges is altered from the purpose and ende
they were fyrst ordeyned for: then are they vn-
worthelye handled. All they therfore whyche
do priuatlye receyue the sacramente, eyther to
merye them selues or other, other that do ma-
ke it a sacrifyce for the redemption of synne,
or to pacifye goddes wrathe in any condicion,
or after any other forme, or for any other pur-
pose then is declared in the wordes of the fyrst
institution: do receyue it to theyr damnation,
puttynge no dyfference of the Lordes bodye,
but vsynge it as a matter of marchandyse, or
occupation to get thyr lyuynge vpon. They
onely receyue it worthely, whych receyue it as
a moste worthy sacrament and synge represen
tynge vnto vs the communyon and parti-
cipation we haue in all that euer Christe dyd
or purchased for vs, by takynge our nature, &
suffryng therin all maner of moste myserable
afflictions, & fynally, by hys moste cruel & do-
lorouse death. Therfore to hoyse it ouer theyr
heades, to daunce it ouer the cuppe, to carye it
in the stretes wyth greate pompe and glorye,
to bowe theyre knees and to knocke theyre

breastes before it, and to locke it vp in a pyxe to haue it redie to serue at all houres, all suche chapmen as shall call for it: is but a polytike caste of the marchantes which dysplaye and set abrode to bee seene suche marchandyse as they woulde fayneste sell. As they doo offende whiche neglecte and commene this moost holy misterie, esteamynge it no better than the common breade wherwith oure bodies bee fede: so doo they also offende which honoure it with dyuine honoure, makyng it therby an idole of all other most to be abhorred both for that (as they vse it) it is a playne Antichriste, spoylyng Christe of his victorie atchyued by the ones offerynge of him selfe for all: and also for that it pulleth ꝑ beleauers therō, frō the true adoracyon of God the father, and maketh them to honoure for the inuisible, immense, and eternall God, that visible, mesurable, and corruptible bread and wyne. Yea (as they vse it) it is not the communion of Christes boodye and bloxe at al, but a fonde inuēciō of theyr owne For Christ did not make so manye crossynges and blessynges and then eate vp all him selfe, but we muste beleue that they receyue it for vs and in all oure names. Well I shall remitte ꝑ faythful readers to the auctheure of this little boke, mooste humble belekynge the lorde oure God, plentuously to poure out, of his spirite of knowlege vpon vs all, that wee may dayly more and more, fynde out the hydde and secret habominaciōs, to the vtter extirpaciō and rowtynge out of the same. And in the meane tyme let vs prey to gether that it may please ꝑ lorde to augment the numbre of his faythfull tournynge Saules into Paules that ꝑ harde hertes, may be molified by hearynge the perse-

cutoures

entoures preache Christe whō they persecuted. The spirite of truth be wᵗ you all. So be it.

It is the spirite that quickeneth, the flesshe profiteth nothynge at al. Johñ.6.

FOr as moche as the moste holye supper of our lorde Jesu Christ hath of longe tyme ben lapped vp in manyfold & great errours & euen of late dayes wrapped in many opinions & contentions, nothynge so quiet as was beseemynge: no mervayle thoughe certayne weake conscienced persones, can not wel determine what thing they ought chiefly to folowe, but doo, wᵗ indifferēt and suspense mynde, loke whan the seruaūtes of God, settynge all contencion a parte shal agree amonge them selues, and bryngе the matiere to some concorde and vnitie. And seynge that such kynde of doubt hath no small incōmodytye annexed, and that it is athynge most daungerouse, to haue no certayne determynacion of that mistrye, the knowlege wherof is so necessarie to our saluacion: I haue thought it a thynge moste profitable, briefly to speake of the chiefe sume of the matter and yet playnlye to declare what thynge wee ought chiefly to stycke vnto therin. Moreouer, certayne honest men, percepuyng the mattiere to requyre no lesse: desyred me earnestly to take it in hande whose requeste I coulde by no meanes denye, vnlesse I wolde haue been slake in doynge my dutye. And that the difficultie therof may the more

more easilye be opened it is needfull to declare what order wee intende to folowe herein. Fyrst I shall declare for what cause, and to what ende, the Lorde hath instituted this most holye sacrament. Then, what fruite we take therof, and herein I wyll declare howe the bodye of Christe is geuen vs in it.

Thyrdlye, what is the ryght vse therof.

Forthlye, I shal rehersse the errours and superstitions wherby it hath ben defaced, and so wyll I declare, howe the seruauntes of God ought to differ from the papistes.

Fynallye, I wyll declare the originall of that contencion, whiche hath ben so ernestlye mayntayned euen of the same men whyche in our tyme, haue applyed al theyr studye to bring the gospel to lyght agayne, to replenisshe again the congregatiō, and to restore the syncere and pure doctryne. As concernynge the Fyrste.

When it pleased the almyghty oure God by baptysme, to chose vs into the congregatiō that is to saye into his house whiche he wyll nourysshe and defende: and that he hathe receyued vs, not onlye as houshold seruauntes, but also as hys chyldren: it behoueth hym (yf he wyl playe the parte of a good father) to bryng vs vp, ministrynge vnto vs all thynges necessarie to foode and clothynge.

But as concernynge the thynges that pertayne to the education of the bodye, bycause they be commone to al men, so that as wel the euyl persones as the good be partakers therof: they are nat to be taken for thinges appertaynyng to his houshold only. No doubt, in ꝑ he feadeth & defēdeth our bodyes & whyles we be partakers of al those good thynges which he most plētuoslye & liberallye geueth vs, is declared

red a greate tokē of his fatherlye goodnes to-ward vs. But in like maner as ꝑ life wherī he hath regenerat vs, is spiritual: so is it needfull ꝑ the meat wherw we shuld be sustayned and strengthned, be also spiritual. For we must vnderstād, ꝑ we are not called to possesse ꝑ celesti all inheritance, in tyme to come only: but that throughe hope we are in maner set in possessiō therof all redy. So ꝑ he hath not only ꝛmised vs lyfe, but delyuerynge vs frō death, he hathe al redy led vs ito it in very dede. And this thig optayned we, whan he begate vs a new w the seede of immortalytye, ꝑ is to saye his worde, which throughe the holy Gost he hath prynted and fastined in our hertes. That we therefore may defende ꝛ sustayne this lyfe, we muste not seke the caducall ꝛ corruptible meates, wherw ꝑ bealie is fedde: but wee must prouide for our soules moch better ꝛ more excellent foode. And ꝑ whole scripture wytnesseth, ꝑ the selfe same worde, wherby the lorde hathe begotten vs a-newe, is the spirituall breade wherby our soules are sustained ꝛ fedde: the reasone is this, by cause in it, Christ our only lyfe is geuen ꝛ ministered vnto vs. For whā God wolde ꝑ all abundance of lyfe, shulde remayne in Christ, to the intent ꝑ by hym, he myght make vs partakars therof: he ordayned the worde also, wher by Christ ꝛ al his mercyes myght be ministred vnto vs. This sentence therfore is infallyblye true, that our soules are fed and nourished w none other foode then Iesu christe.

Wherefore the heauenlye father beynge carefull for oure educacyon, gaue vs none other foode: yea rather he commytted thys vnto vs, syngularlye.

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more easily be opened it is needfull to declare what order wee intende to folowe herein. Fyrst I shall declare for what cause, and to what ende, the Lorde hath instituted this most holye sacrament. Then, what fruite we take therof, and herein I wyll declare howe the bodye of Christe is geuen vs in it.

Thyrdlye, what is the ryght vse therof.

Forthlys, I shal reherse the errours and superstitions wherby it hath ben defaced, and so wyll I declare, howe the seruauntes of God ought to differ from the papistes.

Fynallye, I wyll declare the originall of that contencion, whiche hath ben so ernestlye mayntayned euen of the same men whyche in our tyme, haue applyed al theyr studye to bring the gospel to lyght agayne, to replenisshe again the congregatiō, and to restore the syncere and pure doctrine. As concernynge the Fyrste.

When it pleased the almyghty oure God by baptysme, to chose vs into the congregatiō that is to saye into his house whiche he wyll nourysshe and defende: and that he hathe receyued vs, not onlye as houshold seruauntes, but also as hys chyldren: it behoueth hym (yf he wyl playe the parte of a good father) to bryng vs vp, ministrynge vnto vs all thynges necessarie to foode and clothynge.

But as concernynge the thynges that pertayne to the educacion of the bodye, bycause they be commone to al men, so that as wel the cuyl persones as the good be partakars therof: they are nat to be taken for thinges appertaynyng to his houshold only. No doubt, in ꝑ he feadeth & defēdeth our bodyes & whyles we be partakars of al those good thynges which he most plētuosly & liberallye geueth vs, is declared

red a greate token of his fatherlye goodnes to-ward vs. But in like maner as ꝑ life wherin he hath regenerat vs, is spiritual: so is it needfull ꝑ the meat wherw we shuld be sustayned and strengthned, be also spiritual. For we must vnderstād, ꝑ we are not called to possesse ꝑ celesti all inherytance, in tyme to come only: but that throughe hope we are in maner set in possessiō therof all redy. So ꝑ he hath not only ꝛmised vs lyfe, but delyuerynge vs frō death, he hathe al redy led vs into it in very dede. And this thig optayned we, whan he begate vs a new w the seede of immortalytye, ꝑ is to saye his worde, which through the holy Gost he hath prynted and fastined in our hertes. That we therefore may defende ꝛ sustayne this lyfe, we muste not seke the caducall ꝛ corruptible meates, wherw ꝑ bealie is fedde: but wee must prouide for our soules moch better ꝛ more excellent foode. And ꝑ whole scripture wytnesseth, ꝑ the selfe same worde, wherby the lorde hathe begotten vs a-newe, is the spirituall breade wherby our soules are sustained ꝛ fedde: the reasone is this, by cause in it, Christ our only lyfe is geuen ꝛ mini stered vnto vs. For whā God wouldē ꝑ all abundance of lyfe, shulde remayne in Christ, to the intent ꝑ by hym, he myght make vs partꝛ-kars therof: he ordayned the worde also, wher by Christ ꝛ al his mercyes myght be ministred vnto vs. This sentence therfore is infallyblye true, that our soules are fed and nourished w none other foode then Jesu christe.

Wherefore the heauenlye father beynge carefull for oure educacyon, gaue vs none other foode: yea rather he commytted thys vn-to vs, syngularlye.

And

And for as muche as it is ſufficient ynoughe for the recreation and ſuſtinance of oure ſoules, he wylled vs to content oure ſelues there wyth, and that our ſoules ſhulde reſt together therin: bycauſe we may by no meanes be with out that foode, whyche beynge taken awaye, none other can be founde. Nowe do we perceyue after what ſorte Chriſt is ỹ onely foode wherwyth our ſoules be fedde: but bycauſe he is dyſtributed vnto vs by the worde of the lorde, as by the inſtrument appoynted for the ſame purpoſe: he is named breade and wyne.

And that whych is ſpoken of the worde, appertayneth alſo to the ſacrament of the ſupper, wherby the Lorde leadeth vs vnto the partakyng of Chriſt. For, becauſe we be ſo weake and feble, that we can not (wyth vnfayned truſt of mynde) receyue hym, when he is offred vnto vs in the bare preachyng of the doctrine: the father of mercye wyllynge to accõmodate hym ſelfe vnto our infirmitie therin, hath ioyned vnto the worde a ſigne to be ſene with the eyes, whereby he myght repreſent vnto vs the very ſubſtance of hys promeſſes, that al dout and wauerynge taken awaye, we myght be cõfyrmed and ſtrengthened in hym.

Seynge therfore thys myſterie is hyghe and harde to attayne to: and that we can not by wytte cõprehende, or by ſtudye vnderſtande howe the bodye and bloude of Chriſt maye be communicate vnto vs: and that we be ſo rude and ignorannt, that we vnderſtande not euen the verye leaſt of the diuine matters: it was neadefull to declare and open thys myſterye after ſuche ſorte as the abilitie of oure wytte myght awaye wyth all.

And

And for that cause dyd the Lorde institute the supper: that he myght print in our cōsciences those promesses wherwyth he hath in the gospell promysed, to make vs partakers of hys bodye and bloude: and that he myght establysh vs in thys persuasion, our spirituall lyfe to be remaynynge in hym, that we, receyuyng so noble a pledge, may conceyue a sure hope of saluation. Forthermore, that we shulde be exercised in acknowlegynge hys great goodnes towardes, and in celebratyng and settyng forth of the same wyth all laude and prayse. Thyrdly, that we shulde be prouoked to imbrace holynesse and innocencie, for as moche as we acknowledge oure selues to be the membres of Christe, and that aboue all other, we set forth and maynteyne frendshyp and brotherly concorde, wherof we haue an especyal cōmaundement. When we haue well and dilligently marked these thre causes (to whyche no doubt the Lorde had respecte when he instituted the supper) an entrye shalbe opened vnto vs that we maye the better vnderstande what fruyte we receyue therby, and by what meane we maye vse it a ryght. We muste therfore nowe come vnto the seconde parte, that we maye declare what holsome fruyte the supper of the Lorde bryngeth vnto vs: so we wyll vnderstande & gather the same. And yͭ shall we knowe when we wyll dilligently perpende our owne greate lacke which it succoureth. No remedy we must nedes be vehementlye troubled and vexed in mynde, so often as we consyder what we are our selues, and when we examyn all that is in vs. For there is not one of vs that can fynde so moche as one lytle crombe of iustice in hym selfe: but contrarie wyse, we are defyled wyth

so many vices and wicked dedes, stouffed full of so great a multitude of synnes, that there neadeth none other accuser than oure owne conscience: nother neadeth it to seke for any other iudge to geue sentence agaynst vs. Wher of it foloweth, that the ire of god is styred agaynst vs, and that none of vs can be able to escape the iudgment of eternall deathe.

And vnlesse we wyll be verie dreamars and blockheades no remedie we shall, thorwgh ꝓ horryble cogitacion, be vexed and troubled, as it were with a continuall hell fyre for we can not remember the iudgment of god, but incōtinent oure owne damnation is before oure eise we are therfore all redie swalowed vp by the devouryng syncke of deth, were it not that all mightie god delyvereth vs. And what hope of resurrection may we haue whan we cōsider oure owne flesche, so rotton and full of all corruption? And therfore whether we consyder body or soule, nothynge can bee more miserable thē we are, so longe as we shal cōsyder but oure selues onelye: and whylse we perceyue so great miseries, no remedye we must neades be miserably tormēted, and affected with extreme heavinesse. That the heavenly father therfore, myght succure this oure calamitye, he gaue vnto vs the supper, as a glasse wherin we myght beholde Chriſte crucifyed and rayſed agayne. Crucifyed, that our synnes myght be forgeuen Rayſed agayne, that we delyvered from corrupcyon and deathe, myghte be restored to the heavenly immortalytye. This singular consolacyon take we of the Lordes supper, that it dyrectethe and leadethe vs vnto the crosse and resurrection of Chriſte: that we maye knowe for certentye, that we (although we be wycked

and

and vncleane) be acknowleged and receyued of the lorde, yea and taken for iuste: and that by him we are restored to lyfe notwithstandynge that we be hedged in within al kindes of deth: and that we be replenyshed wyth all kynde of felicytye, not wythstandynge that we be miserable & full of calamytye. Or to make ẏ thynge more playne. Whē ther is no goodnesse at all remaining in vs, neyther any one thīg, of those thinges which should helpe to ẏ optainyng of saluaciō: ẏ supp, doth abūdātly wytnes vnto vs, that we haue optayned all thynges profytable and holsome, in that we be partakers of the death and passion of Christ. Wherfore we maye affirme, that whyles the Lorde admytteth vs into the feloweshyppe of the goodes and richesses of Christe, he openeth the treasorye of hys mercyes. Let vs remember therefore that in the supper is geuen vnto vs, as it were a glasse, wherin we may beholde Chryst crucyfyed, to delyuer vs frome death and damnaciō and raysed vp agayne to iustifye vs, and geue vs lyfe euerlastynge. And all be it that the same mercye is geuen vnto vs in the Gospell: yet, for that in the supper, we haue more certenty and fuller fruicyon, we can do no lesse but acknowlege that we receyue thys profyte therof.

But for because the merytes of Chryste appertayne nothynge vnto vs, vnlesse he him selfe bee oures before: it is mooste expedyente that in the Supper he bee geuen vnto vs, that those thynges whereof wee haue spoken, may in verye dede, bee perfourmed in vs. And therfore haue I vsed to saye. That Christ is the mattire and substance of the sacramentes

and that the mercies and benefytes which we gette by him, are the efficacie and strength ther of. To conclude, the hole strength and energye of the supper consisteth in this thinge, to confirme the reconcilyacyon wyth God, made by the death and passyon of Christ. To certyfye vs that our soules be washed in his bloude, & that we be made iust throughe his obedience. And to conclude. To prynt surlye in oure mynds, that hope of saluacion which wee haue in all those thynges that he hath done for vs.

Upon this must we necessarilye conclude, that there is a substance annexed vnto this vertue: otherwyse shoulde wee haue no stydfastnesse or certentye therin, wee must therfore conclude, that in the supper are geuē vnto vs two thynges: that is to saye Christ, as fountayne, originn and mattier of all good thynges: and the fruite and efficacie of his death and passion, whiche thynge, euen the verie wordes þ be spoken in the supper doo abundatly declare For when he bedde vs eate his bodye & drynke his bloude: he addeth, that his body was geuē for vs, and his bloude shede for the remyssion of oure synnes, wherin he doth kyndlye declare, that his bodye, and bloude is not simply without any other consideracion, communicate vn to vs: but that we must also consider the frute that cōmeth vnto vs by his death and passion In fine. Howe maye we be able to come to the fruicion of so excedyng good thynges, onlesse we be partakers of the bodye and bloude of him that hath produced these thynges, and geuen them vnto vs?

Nowe enter we into that question, whiche hath ben so greatlye tossed bothe in tyme paste and in these oure dayes also: howe those wor-

des

des are to bee vnderstande, wherin Christ calleth his bodye breade, and his bloude wyne. Which wordes maye easylye bee opened, yf wee kepe in memorie those principles whiche I haue before set forth: that is to saye, that al the fruite we seke for in the supper, is brought to nought, onlesse Christe bee geuen vnto vs therin, as the foundacion and substance of all the whole mattier. And yf we ones grant this thynge, then no doubte we shal grant also, þ there is geuen vnto vs nought els but an vnprofitable and vayne sacrament, yf we denie þ in it is geuē vnto vs the verie participacion of Christ: which thynge were execrable & shamfull blasphemye. Forthermore, yf the maner of the communion wyth Christe be suche that we bee partakers of all the mercies and benefites which he gate for vs by his death: then are we not partakers vþ the spirit only but vþ þ manhoode also: wherin he performed perfect obedyence to God the father, to the intent he myghte paye oure dettes. Althoughe, to saye þ truthe, the one can not be wythoute the other. For whan he geueth him self vnto vs, he doth it to the intent wee shoulde possese him whole. And therfore, as I haue sayde, that his spirite is oure lyfe: euen so doth he his owne mouth declare that his flesche is oure foode, and hys bloude oure verye drynke. Yf this be not spoken in vayne, no remedye oure lyfe must neades consist in hym, and oure soules bee nourysshed wyth hys flesche and bloode, as wyth theyr proper and peculiar foode. Of that thynge haue we testimony in the supper, whē it is sayd of the breade that we shoud take it, and eate it, and that it is his bodye: and of the cuppe, that we drynke it, and that it is his bloude here are

the bodye and blonde named, to the intent we
ſhould lerne to ſeke the ſubſtance of oure ſpiry
tuall lyfe therin. Nowe yf any man wouldе de
mande of me whether the breade be the bodye of Chriſte, & the wyne hys blode: therto would
I anſwere, that the breade and wyne are viſy-
ble ſygnes, repreſentynge vnto vs the bodye &
blonde, of Chriſte, and that they be called the
body and bloode bycauſe they be as it were in
ſtrumētes wherby the Lord Jeſu Chriſt diſtri-
buteth them vnto vs. This forme of ſpeakyng
agreeth verye well wyth the thynge.

For not wythſtandynge that oure eyes, no
nor oure wyttes can not comprehende the com-
munion that wee haue in the bodye of Chriſte
yet is it there openlye ſhewed before oure eyes.
We haue, in a lyke thynge, an example verye
fytte for the purpoſe. When the lorde wouldе
that his ſpirite ſhould appeare in the baptiſme
of Chriſte, he ſhewed him vnder the ſhape of a
doue. Johñ the Baptyſte receyuyng that hiſto
rye ſayeth that he ſawe the holye Goſt deſcen
dynge. But yf we marke it well, we ſhal fynde
that he ſawe nought els but a Doue. For the
ſubſtance of the holye Goaſt is inuiſible.

But for that he knewe that vyſyon to be no
vayne ſygure, but the mooſte ſure token of the
preſence of the holye Goſt: he doubted nothing
at all to affirme that he ſawe hym: becauſe he
was repreſented vnto him vnder ſoche ſort as
he was able to abyde. Euen ſo muſt we ſay as
concernynge the communion that we haue in
the bodye and bloode of Chriſte. It is a ſpiri-
tuall myſterye, whyche can neyther be ſene
wyth the eyes, nother comprehended with the
wytte. Therfore, as the weakenes of oure na-
ture requireth, it is ſet forth wyth viſyble ſy-

gures

gures and ſygnes: but yet vnder ſuch ſoꝛt tha it is not a bare and ſymple ſygure, but ioyned vnto his verytie and ſubſtance. The bꝛede ther foꝛe is not vnworthylye called the bodye: foꝛ as moch as it doth not onelye repꝛeſent it vnto vnto vs, but alſo bꝛynge vnto vs the ſame thynge. I can be ryght well contente therfoꝛe, to graunte: that the name of the body of Chꝛiſt be tranſferred vnto the bꝛead becauſe it is the ſacrament and ſygure therof.

But thys one thynge wyll I adde. That the ſacramẽtes of the loꝛd ought by no meanes to be ſeparate from̃ hys ſubſtance and verytie. And yet is it not onelye mete, but alſo verye neceſſary: ſo to ſet them a ſunder, that they be not confoũded. But to deuide them ſo, that the one ſhould be made parfect without the other: is moſt vnſemlye. Whẽ we therfoꝛe, doo beholde the viſible ſygne: we muſte conſider, what it repꝛeſenteth, and who gaue it vs. Foꝛ the bꝛead is geuen to the intent that it ſhoulde be ꝑ ſygure of the body of Chꝛiſt, & we are cõmanded to eate it. It is geuen I ſay, of God, the certayne & vnchangeable verytie. Yf ſo be ꝑ God can neyther diſceyue noꝛ lye: it folowꝛeth ꝑ he dothe in verye dede perfoꝛme, and fulfyll, al that he doth there ſygnifye. No remedy therfoꝛe, we muſt neades vnfaynedlye receyue the bodye and bloode of Chꝛiſte in the ſupper foꝛ as muche as the Loꝛde offereth vnto vs therin, the communion of them bothe. Foꝛ what ſhould this meane, ꝑ we ſhould eate bꝛed & dꝛynke wyne, to the intẽt that they ſhuld declare vnto vs that hys fleſhe is oure meate, and hys bloude oure dꝛynke: yf he lettynge the ſpyꝛytuall verytye paſſe, ſhoulde geue vs nought elſe but bꝛeade and wyne:

had he not then instituted thys mysterie kaynedlye and in vayne? And as we saye in the Frenche tonge, vnder dysceyuable sygnes? And therfore muste we nedes greunt, that yᵗ the representation whych the Lorde gyueth in the supper be no kayned thynge, that then the inwarde substaunce of the sacrament, is annexed to the vysible sygnes: and that in lyke maner as the bread is dystributed in the hande, so is the bodye of Christe communicate vnto vs, to the intent we shulde be partakers therof. And doubtlesse yᵗ there were no more but thys one thynge, yet ought it to satisfye vs aboundantlye, for as muche as we vnderstãde that in the supper, Christe gyueth vnto vs the very substaunce of hys bodye and blonde: that we maye wyth full ryght possesse hym, and in possessynge hym, be called into the societie of all hys good thynges. For in that we possesse hym, all the treasures and heauenlye goodes, whyche be secretlye layed vp in hym, are set out vnto vs, to the intente that they shulde be oures, and that we shoulde inioye them wyth hym. Briefely therfore to defyne the profyte of the supper: we maye saye ꝓ in it Jesus Christ is offered vnto vs, that we may possesse hym, hym selfe and in hym aboundaunce and plentye of all the mercyes and benefytes that the mynde can desyre. Whyche thynge is an exceadynge great helpe vnto vs in stablysshynge our consciences in that truste whych we ought to haue in hym. An other vtilitie is, that by it we are more stered and admonysshed to acknowledge the benefittes w'ych we haue and do dayly receyue of the Lorde Jesu Christe that we maye gyue vnto hym honoure and glorye: and that (as mete is) we celebrate hys moste holye

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name wyth continuall prayses. For by nature we are very negligent, in the remembraunce of ꝑ goodnesse of our god, neither do we thynke there on at any tyme, onlesse he do awake oure slougysshnesse and prouoke vs to our dutye.

And wyth sharper prickes can we not be prycked, than in that he compelleth vs (as it were) to see with oure eies, and to handle with oure handes, yea openly to knowe and perceyue, the greatnesse of the inestimable benefite in that he fedeth, and refresheth vs with hys owne proper substance, which thing he would should be declared and made open vnto vs, in ꝑ he bideth vs declare his death tyll he come. Yt is to be that, it be a thing so necessary to saluation, not to be vnmyndful of the mercies & benefites that god hath showed vnto vs, but rather diligentlye to call them agayne to memorie, and to extolle thē greatly to other men, that we maye by mutuall admonicions be stered vp: we see therin a singulare cōmoditie of the supper, whych calleth vs back frō the vice of vnthankfulnes, & suffreth vs not to forget ꝑ great benefite which Christ showed vs whan he died for our sakes: but it bryngeth vs to thys passe, that we geue thankes vnto him, and do (as it were) with an open testimonie, confesse how moch we are bounde vnto him. The third kynd of vtilitie consisteth in this thyng, that we be therby more vehemētlie stered vp, to sanctimonie and puritie of lyfe, and are with more force of perfuasions, dryuē chyefelye and before all other, to kepe charitie & frēdshyp amōg ourselues. For, seing that we be made the members of Christe, beynge graffed into his bodye, and are ioyned to gether wyth hym, as with oure head: it is but mete, that we

chiefly be facioned after his puritie, & innocencie, & that ther be especially such cõcord among vs, as ought to be among the membres of one bodie. Although to haue ꝑ true vnderstandyng of this vtiltie, we ought not to thinke, that the lorde doth onely exhorte, and stere vs vp, other inflame vs with an external signe. For this is the chiefe thynge that he with his spirite worketh intierly in vs, to adde force and efficacye to his ordinaunce whyche he hath appoynted as it were an instrument seruyng hym to thys purpos, that he might accomplyshe and finishe his worke in vs. Therfore, because the power of the holy goste is coupled with the sacramentes, whan they be receyued so as they oughte to be: we ought to hope and truste, that they be an helpe vnto vs that we maye go forward in holynesse of lyfe and especyally in charitie.

Nowe muste we come to the thyrde of the chiefe partes whyche we haue purposed in the begynnynge of thys lytle boke, that is to saye to the ryght vse, that we maye reuerentlye obserue the institution of the Lorde. For who so euer cometh vnto thys sacrament, wyth a certayne contempte, negligentlye or wythout regarde, nothynge carefull to holde hys purpose, and to perseuer in that where in the Lorde hath called hym: he dothe frowardlye abuse it, and in abusynge fylthyly contaminate it. But to contaminate and pollute the thynge that god hath so holyly consecrated, is a great and intollerable sacriledge. Neyther is it in vayne that Paule declareth so greuouse and cruell dampnation to all them that receyue it vnworthelye. For yf there be nothynge, eyther in heauen eyther in earth, that is more worthy

then

then the bodye and bloude of the Lorde: it is no small aute to dispyce it, and to receyue it wyth out consideration, and to come thyther not well and diligentlye prepared. Forthermore, he dothe aduertyse vs to proue our selues, that we maye vse it euen as the thynge requyreth. Yf so be that we vnderstande what probation that ought to be: we shall also perceyue what vse that is whych we loke for, but great and wyse circumspection muste be had in this thynge. For as we can not be to diligent in examinynge our selues, as the Lorde hath commaunded: euen so dyd the sophisticall doctors (whylse they requyred I cannot tell what kynde of probation, and diligence in examinyng of a mans selfe, suche as neuer man coulde be able to performe) holde the mysserable consciences to muche perplexe, castynge them into wonderfull daungerouse anxitie, yea rather into horrible tormentes. And to be delyuered from these inrollynges of perturbations, we muste (as I haue sayde before) reduce all thynges to the institution of the Lorde, as to the rule, whyche yf we folowe, we shall neyther slyde nor erre. And folowynge it, we ought to consyder whether we fele in our selues vnfayned repentaunce and fayth. Whyche two are so ioyned betweene them selues, that it is not possible that the one can by any meanes consyste wythout the other. For yf we do suppose that oure lyfe remayneth in Christe: then muste we acknowlege that in oure selues we are deade.

Yf we take oure force and strengthe in hym: then must wee vnderstande that we, destituted of all strength, do fayute. Yf we put al oure felicitie in his mercy: we must neades perceiue howe great our misery is, whan that is away

Yf oure quietnesse & tranquilite be repoſed in him: the muſt we fele nought els in our ſelues but vnquietnes, troblesome cares, and ſolicitudes. and ſuche affection can not be in vs but it wyll ingender in vs a certayne diſpleasaunce of our whole lyfe, beſydes the carefulneſſe and feare, and at the laſt, the loue & deſyre of iuſtice For he that knoweth the filthines of his ſynne and the miſerie of his eſtate whylſe he is exiled from God, is ſo greatly abaſhed, that he is cō ſtrayned, to be out of concept with him ſelfe, to condemne him ſelfe, and for verie doloure of hert to weepe and ſyghe. To theſe thynges, is the iudgement of God obiected incontinente, which thrutcheth the conſcience of the ſynner in wonderfull ſtraytes, whan he perceyueth þ he can by no meanes eſcape, and that there is no place of defence remaynynge. Whan we acknowledgynge oure owne myſery after ſuche ſorte, are able to taſte of the goodneſſe of god: then do wee deſyre to directe all the order of oure lyfe vnto his, wyll, that (abiectyng the thynges whiche we followed before) we maye in him be made a newe creatoure. Yf we, therfore, wyll haue that communyon, which is bee ſeamyng for vs to haue, the communion of the mooſte holye ſupper of the Lorde: Let vs wyth a firme cōfidence of mynde take Chriſte for oure iuſtice, lyfe and helth: let vs imbrace his promeſſes ſuppoſyng them to be certayne and conſtant: let vs renownce al ſuccurs to the contrarie, which ſtriue therwith, and all confidence of the ſame: that we diſtruſtynge oure ſelues and all other creatures, may be quiet in him onelie, and content oure ſelues with his onlie mercie which thyng bycauſe it can not be done, vnleſſe we knowe how moche nede we

haue

haue of helpe and succure: no remedye we must neades be most sharpelye prycked and dygged as it were wt a goade, through ẏ fealing of our myserie: that we as men halfe famyshed, maye desyrousiye loke for hym. For howe fonde a thynge were it to seke for meate wythout any maner of appetit? And to gette an appetite to meate, the nexte waye is to haue an emptie stomake, but in suche takynge that it maye admyte meate. Of thys it foloweth ẏ it behoueth oure soules to be hungrie, and feruentlye to desyre meat, that they maye in the supper of the Lorde fynde theyre nutirment. Forthermore, it is to be noted that we can not desyre Christe vnlesse we do aspire to the iustice of god: whyche consistethe in the deniall of oure selfe, and the obedyence that ought to be geuen vnto him For it can by no meanes agree, that we should be of the bodye of Christe, lyuyng in the meane tyme fylthyly, voluptuously, and without rule Seynge that in Christe is nought else but all puritye, continence, gentlenesse, sobrietie, verytye, humblenesse and all other lyke vertues: it behoueth vs (yf we wyl be membres of his bodye) to be cleare frō al voluptuousnesse & riotte from arrogancie, intemperance, vanytye, pride and other vices. For we can not myngle those wyth hym wythout great shame and reproche It behouethe vs all waye to remembre, that there is no more concorde betwene him and iniquitie, then is betwene lyght and darkenesse. Loo by what meanes we maye come to perfecte repentance: by appoyntynge oure iorney so, that oure lyfe be fashioned after the example of Christe. But, althoughe thys thyng be common to all partes of the lyfe: yet takethey place chyeflye in charitie: whiche in thys sa-

crament is syngulerly commended vnto vs. By reason wherof, it is also called the bonde therof. For as the breade, whiche for the vse of all men, is there sanctified, is made of manye graynes, so compacte together that one can not be seperate and discerned from the other: euen after the same rate ought we to be ioyned together wyth the indissoluble bonde of frendshyppe. And so do we all receyue one bodye of Christ, to the ende we may be his membres. But yf we be ful of discordes and dissencions: we do as moche as in vs lyeth, teare Christe and paule hym in sunder neyther shall we be gyltye of smaller sacrilege, than yf we had done the thynge in dede. Let vs not therfore bee bolde to come thyther, yf anye hatred or euyl wyll towardes any man, and chiefly a Christyā and ioyned to the vnitie of the church doo remayne in vs, we must also (for the kepynge and swoloyng of the order of the Lorde) bringe wyth vs an other affection: that is to saye, that we cōfesse wyth mouthe and declare in verye dede howe muche we are bounde to oure sauiour: and that we maye geue thankes vnto hym: not onelye that we maye geue glorye to hys name, but that we maye also instructe one an other, and that our neyghbours maye, throughe oure example, lerne what they ought to doo.

But for that there can no man be founde, that hath so profited in fayth and sanctitie of lyfe, but that he lacketh yet verie muche: it were daunger leste verye many godlye consceynces shoulde be troubled wyth those wordes that I haue spoken, vnlesse I wolde retourne myttigatynge those preceptes whiche I haue geuen of fayth and repentaunce.

For that kynde of teachyng is verye daun

gerouse

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And to proue that thynge to be true, who can boste that he hath no poynte of diffidence in hym? & ẏhe is depraued w̄ no spot of mynde, or with no kynde of weaknesse? Certes the chyldren of God haue suche fayth, ẏ it is needfull for them alwayes to praye vnto the Lorde that he be present and helpe theyr incredulytye For this dysease is so faste rooted in vs, that we can by no meanes be healed, before wee bee delyuered out of the boundes of thys bodye. Yea the holynesse of oure lyfe is such, that we muste neades pray dayly to gette remyssyon of synnes, and grace to amende,

And, althoughe some be more imperfecte than some: yet is there no man but he faylleth in mani thinges. Yea the iustice of man is such that the wiseman cōpareth it to a cloth defiled with the floures of a woman, which is no lesse then yf he had sayd w̄ the psalmiste. All haue fallen, they are made al togither vnprofytable there is none that doth good not one. There is none that hath not neade to saye, with Dauid Lorde who is able to know the greatenesse of synne? dooe ẏ (good lorde) clense me frome my sinnes, ẏ magnitude wherof I am not able to comprehend. And therfore, yf that integritye of fayth and lyfe be requyred, wherin wantethe nothynge at all: the supper shoulde not be onelye vnprofytable vnto all men, but also verye hurtfull, whyche thynge, no doubt, is most wyde frō the mynd & purpose of the Lord whyche gaue vnto vs his cōgregaciō, nothing more

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wholesome then that. When we therfore, shal fele in oure selues a faith not yet perfect, and shal not be indued with so pure a cōscience but that it accuse vs of many vices: that ought not to let vs for comyng to the lordes sacred table: so be that we, voyde of all hypocrisye and symulacion, do in that weakenesse trust for helth in Christ, wyllynge to directe our lyfe after the rule of ꝑ Gospell. But namely I say that ther be none hypocricie: because very many do disceyue them selues wyth vayne flaterynges, persuadynge thē selues that it is sufficient yf they condemne theyr vices although they do noureisshe the same: or els it sufficeth if they absteine from them for a tyme and intend to retourne to the same agayne incontinent. But the true repentaunce is fyrme and constant. And therfore it byngeth to passe that wee stryue agaynste the euyll that wee oure selues carye wyth vs, not for a fewe dayes or monethes but through all the tyme of oure lyfe, wythout any manner intermission. When we fele that vices doo so displease vs, and that the vnfayned hatred of them proceedyng from the feare of God, is graffed in vs, and that we be also led wyth the desyre to lyue well and holylye: wee are apte and mete to receyue the supper of ꝑ Lord: although ther be yet remaynyng in vs very many fragmentes of infirmities. Ye vnlesse we were weake, subiecte to diffidence, & vnperfecte lyfe: the sacrament were vnprofitable for vs, and the institucion therof had not ben necessarye. Seynge therfore it is the remedye wherewyth God wolde succure oure weakenes strēghthen oure fayth, increase our charite and set vs forwarde in sanctitie of lyfe: we oughte so moche the rather to vse it, how moch more greuously

we

we fele oure selues oppressed wyth the magny-
tude of the disease. Woch lesse ought it to be an
impediment vnto vs. For yf we do lye for excu
se that wee be yet weake in faythe, and not of
lyke perfect ynough, to the intent we may with
draw oure selues frome the vse of the supper
it were euen lyke as yf a man would abstayne
from phylyke because he were sycke.

The weaknesse therfore of faythe & the vp
ces of our lyfe ought to admonysshe vs to come
to the supper, as to the chyefe remedye, that
they myght bee amended and corrected.
So that we come not, voyde of all faythe and
repentance. Wherof the fyrst is hyd in ꝑ mind
and therfore our conscience must beare vs wyt
nesse before God. The later is declared in ac-
tion and worke: and therfore it is requisyte ꝑ
it appeare in our lyfe.

As concernynge the tyme of celebratynge
the supper, it may not bee appoynted and pre-
scrybed vnto all men. For there is no man but
he shall sometyme haue suche pryuate impedy-
mentes, as maye excuse a man thoughe he ab-
stayne. Beslydes that wee haue no precepte,
wherby all men be compelled to vse it so ofte
as it maye be offered vnto them. But yet if we
haue respecte vnto the ende where vnto the
Lorde leadeth vs: we shall knowe that the vse
therof ought to bs moche more common than
it is commonlye amonge many men. For, loke
how moch more we be oppressed wꝫ weakenes
so moch the more often ought wee to be exercy
sed in it, because it maye and ought to bee pro-
fytable vnto vs, both for the confirmacyon of
oure fayth, and also for the settynge forwarde
of the holynesse of lyfe. Wherfore in all con-
gregacyōs wꝫl ordered, ought to be such custō

that the ſupper be celebrate ſo ofte as maye be and ſo moch as ꝑ people ſhalbe able to receyue And euerye priuate perſon ought, ſo moche as in hym lyeth, to be redye to receyue it ſo often as it ſhall be celebrate in a commune aſſemble: vnleſſe he be by verye vrgent cauſes conſtrayned to abſtayne. For, all be it, that the tyme is not aſſigned nor the daye expreſſed by any precepte or commaundemēt: yet ought thys thinge to ſuffice, that wee knowe it to be the lordes wyll we ſhold vſe thys ſacrament often tymes Otherwyſe we knowe not the profyte that cometh vnto vs therby. The excuſes that ſome men lay, are voyde and vayne. Some ſaye they are not worthy: and by that preterte they abſtayne all the yere. Other do not onelye conſyder howe vnworthy they be: But they do alſo laye for them, that they can not communicate wyth ſuche as they ſee come thyther vnprepared. Alſo, other ſuppoſe that the oft vſe of it is ſuperfluoſe: neither doo they thynke that it ought to be ſo oftē iterated and repeted, after that we haue ones receyued Chriſte. I aſke of thoſe fyrſte, whyche laye for them ſelues theyr owne vnworthynelſe: howe their conſcience can ſuſtayne ſo greate myſerye more than an yere, & dare not cal vpō the lord accordynglye. For they wyll graunt it to be a poynt of raſhneſſe, to call vpon god as a father, vnleſſe wee be the membres of Chryſte. Whyche thynge can not be done vnleſſe the ſubſtaunce and veritye of the ſupper be fulfylled in vs.

And yf we haue the veritie it ſelfe, we are wyth moch better reaſon, mete to receyue the ſygne.

Wherby wee perceyue, that they whyche wolde exempte them ſelues frome the ſupper

as

as vnworthy, dooe robbe them selues of that great commoditie of inuocatyng and praiyng to god. But I would not compel them whose consciences be troubled and feared by any relygyon, to the intente they shoulde intermingle them selues rashlye: But rather I counsayle them to tarie for a season, vntyll the Lorde shall voultsafe to delyuer them from that anxietie. In lyke maner yf ther be any other cause I do not denie but it is lawful to deferre.

I do onely purpose to declare, that no man ought to continewe longe in thys thynge that he maye abstayne for his vnworthynes. For so is the congregacion robbed of the communicacion: wherin all oure helth consisteth. Let hym rather indeuoure to feyght agaynste all the impedymentes whyche the deuil casteth agaynste hym: leste he be excluded frō so greate a good thynge, and consequently robbed of all the benifites to gather.

The other mens reasone is more aparant: because they vse this reasone. That is to say, yf it be not leaful to eate commune bread with them that name them selues brytherne, and dooe, yet neuerthelesse, lyue fylthyly and lycenciouslye: moche lesse that breade, whyche is consecrated for this intent, that it maye represent and geue vnto vs the bodye of the Lorde. But it is no harde thynge to make answere to these also, that it perteyneth not to euerie priuate person, to iudge and decerne, who ought to be admitted, and who to bee depelled: but to the whole congregacion, other else the shepe herde and elders, whose helpe he oughte to vse in the orderyng and gouernyng of the congregacion. For sayncte Paule cōmaundeth vs not to examyne other, but oure selues.

It is

It is our dutie, to admonishe them that lyue vi cioustye: and if they wyll not here vs, to make relacion to the shepeherde: that he maye finishe the mattier by the auctoritie of ẏ congregacion But we maye not so wythdrawe oure selues frome the cōpanie and assemble of the wycked that we forsake the communion of the congregacion. Bysydes these thynges, it shall ofte tymes chaunce, that the crimes be not so magnifeste, that it maye be leaful to procede to excōmunicacion. For, although the shepeherde shal in his mynde iudge any man to be vnworthy: yet may he not pronounce him to be such a one or prohibite hym the supper: vnlesse he haue cōuicted hym by the iudgement of the congregacion, whyche thyng whan it chaunceth, there remayneth none other remedie, but that we desyre god that he wyll delyuer hys church from al offences: in this meane tyme whylse we loke for the daye of iudgement, wherin the chaffe shall be seuered frome the good grayne. The thyrde, haue no kynde at all of the lyklynesse of the truthe. For this spiritnall breade is not geuen vnto vs, to the intēt we should be glutted incontinent, but rather, that tastyng the swetnesse therof, we shoulde hunger the more after it, and vse it as often as it shoulde be profered vnto vs. Thys is the thyng that I haue expoūded before: that Jesus Chryst is neuer so communicate vnto vs, so long as we be in this mortall lyffe, that oure soules may be saciate with hym, but that he maye be an accustomed nouryshement vnto them.

To come to the fourth parte. Whan the deuyll perceyued that the lorde lefte to the congregacion, nothynge mor profitable than thys sacramēt: he dede (after his accustomed maner) employe

employe hym selfe (euen incontinent vpon the fyrst institucion) to cōtaminate it wyth diuers errours and supersticions, to ẏ intēt he might corrupte and distroye the fruyte therof: neither dide he sease to labour hys purpos, vntyll he had put awaye the institucion of the lord, and tourned it into a lye and vanitie. If pertaineth not to my purpose to assygne in what tyme euery disceyte and erroure had hys begynnyng. It shall be sufficient for me articularlye to note, the errours ẏ the deuyl hath inuented, which we muste beware of yf we wyll haue the supper of the Lorde vncorrupted. Fyrst therfore whā the lorde gaue the supper vnto vs, to the intent it shoulde be distributed among vs, that it might represēt vnto vs the cōmunion which we haue in his bodye, and also that wee myght be partakers of that sacrifice, whyche he offered vnto his father, to purge oure sinnes: men haue on the contrarie, by theyr owne wyttes commented, that it is a sacrytice wherby wee obtayne of god remission of sinnes. Whyche thynge is detestable sacrelege, and not to bee suffered by any meanes. For vnlesse we acknoledge, and beleue stedfastlye that the death of the lorde Jesu Christe is the onlye sacrifice, wherby he reconciled vs to god the father, put tynge awaye al the sinnes wherof we were gil tye in hys iudgement: we ouerthrowe and distroye hys force and efficacie. Vnlesse we graūt that Christe is the onlye pryste by whose intercession we are comen agayne into fauour with his father: we robbe hym of hys honoure, and do him great iniurie. Seyng therfore, that, that opinion whyche fayneth that the supper of the lorde is a sacrefice wherby we gette and obtayne remyssion of synnes, fyghteth agaynste the

same

same, as it muste be taken awaye & condemned diuyllishe. That it repugneth is most certayne. For how cā these thynges agree: That Christ in dieng, offered sacrifice to the father: whereby ones for all he optayned pardon and remission of all oure sinnes: & that we muste sacrifyce agayne daylye, that we may obtayne that thing whyche is to be sowght in hys onely death?

Thys errour was not at the highest incontinent vpon the begynnyng, but increasyng by lytle and lytle, it was at length brought to this point. It is manifest þ the fathers of olde tyme called the supper a sacrifice. But they showe a reason why, because the death of Christe is represented there in. Their saiynge therfor, is to this purpose, that because the supper is the memorie of that onlye sacrifice, wherin we ought vtterlye to content oure selues, therfore is that name attributed. Neyther cane I blame the custome of the olde congregacion, because they dide in theyr gesture & ricte figurate a certayne ymage of a sacrifice, & same the ceremonies in maner, that were in vse vnder þ olde law: this one thynge excepted, þ instead of a beast, they vsed breade for theyr sacrifyce. Which thyng for that it pricketh to nere the Iewyshe marke and is not agreable to the institucio of the lord I do not alowe it

For in the olde testament, the tyme of sygures, the lorde instituted suche ceremonies, to be obserued, vntyl that sacrifyce were celebrated in the flesche of his moste deare beloued sonne, whyche was the truthe of them all.

Seyng therfore, all thys is finished, there remayneth no more but that we vse the cōmunion therof. It is therfore superfluouse, to declare

clare that thynge, wyth figures. Therfore, by the institucion of Christ, we are not commaunded to offer or sacrifice: but to take and eate the thynge that is all redye offered and sacrificed. And although the aūcientes, dyd somwhat offende in that obseruacion: yet was not the impiete so great as that which dide afterward creepe in. For the thyng that was proper and peculiar to the death of Chryste, was vtterlye transposed to the masse: that it might satisfye to god for oure offences, & that we might be reconcyled by it. Beside these thynges, that office whyche was Chrystes, was attributed vnto them whych called them selues prestes that they myghte sacrifice vnto god, and that they myght praye before hym wyth theyr sacrifices to optayne pardone and remission of oure synnes. I wyl not dissemble these solucion which the ennemies of the truth do bringe in this matter. That the masse is no newe sacrifyce, but the applycacion of that onlye sacrifyce whereof I haue spoken. Although they go about to couer theyre abhominacion wyth some maner colour: Yet doth it magnifestlye apeare to be a mere cauillacion. For it is not onelye sayd that the sacrifice of Chryste is but one: but also that it oughte not to be iterate, seynge that the force and efficacie therof is perpetual. It is not sayd that Chryste was ones offered vp to the father, that other shoulde afterwarde vse the same oblacion: that they myght applye vnto vs the force of hys intercessyon: but that he is entred into the sanctuarye of heauen, and that he apperethe there to the intente he maye make the father mercyfull vnto vs, throughe hys intercession. As consernynge the

applycacyon of the merit of his death, that we may feale the fruite therof: that is done, not after ſuche ſoꝛt as they of the poppiſhe churche thynke it to be done: but when we receyue the tydynges of the Goſpell, euen ſuch as the miniſters whom God hath oꝛdeyned as embaſatours, dooe in theyꝛ preachynge proteſte: yea ſuch as he hath ſealed wyth ſacramentes as wyth ſeales. All, as wel teachers as paſtours haue alowed thys opinion of the comunone people wherin they ſuppoſed, that man to deſerue mercye and iuſtificacion (euen foꝛ the woꝛkes ſake) whyche wolde heare oꝛ bye a maſſe.

But ſ ſaye, that yf we wyll take any profyte of the ſupper, we muſte bꝛyng thether nothyng of oure owne, to the intent to deſerue the thing that we loke foꝛ: but that we muſte onelye receyue wyth fayth, the mercye that is in it offered vnto vs. And yet doth not that mercye remayne in the ſacrament: but as it commeth frō the croſſe of Chꝛiſt, euen ſo it ſendeth vs backe agayne to the ſame. Nothynge therfoꝛe, is ſo contrarie to the true vnderſtandyng of the ſupper, as to make therof a ſacrifice. Foꝛ it wyll not ſuffer vs to acknowledge the deathe of Chꝛiſte to be the onelye ſacrifice, whiche ſhall continewe foꝛ euer. Theſe thynges well vnderſtande, it ſhall be euydent, that al thoſe maſſes wherin is no ſuche communion of the ſupper as the Loꝛde inſtituted, are nought elſe but verye abominacyon. Foꝛ the Loꝛde dyd not oꝛdayne that the prieſt onely ſhould ſeuerally receyue him ſelfe after he had fynyſhed his ſacrifyce: but his wyl was þ this ſacramēt ſhoulde be diſtributed in an open aſſemble, lyke vnto þ firſt ſupp whychhe celebrated wyth his apoſtles But after that this deteſtable opinion was

mounted

inuented, this vnhappie custome procedeth out of it as out of an hell mouthe, wherin the people contentyng them selues with being present at the action, as though they should therby optayne some great merite, do in the meane tyme abstayne from the cōmunion: because the prest bosteth that he offereth sacrifice for all and chieflie for them that be present. I let passe the disceytes and illucions wherin is so moche vnseamelynesse, that they are not to be spoken of: as to attribute to euerie little saynt his appropriate masse: and to transferre vnto watte and wyll (as we saye in the French prouerbe) the thyng that is spoken of the supper of the lord. Also to make marchandise therof. With the other puddell of filthynesses which haue spronge of thys name sacrifice. In other errowre foloweth whych the deuyll hath sowen to the intent to corrupte this holie misterie: that is to saye, in that he commented the trāssubstanciacion of the bread into the bodye, and of the wyne into the bloude of Christ, after the wordes should be pronounsed wyth the intente to consecrate.

Fyrst that cōment hath no foundacion at all in the scripture, neyther hath it any testimonie of the olde congregacion: and therfore can it by no meanes agree or stande with the wordes of the lord. Is not such an interpretacion to violent and to moch wreasted? To say, that whan Christ shewyng breade, calleth it his bodie, the substance of the breade is consumed, & that the bodie of Christ succedethe in the place therof? But it neadeth not to call the mattier into question: seyng that ẏ bryght and splendīferouse veritie is of it selfe able to confute so absurde a vanitie. I let passe infinite testimo-

nies bothe of the scripture and of the fathers also wherin the sacrament is called breade I say this onelye, that the nature of the sacrament requireth: ꝓ the materiall bread remayne for ꝓ vilible signe of the body. For it is a generall rule among the sacramentes: that the signes which we se in them, ought to haue some similytude wyth the spiritual thyng that they represent. As we are therfore in baptysme, certified that oure soules be inwardlye washed, whan the water, that washeth ꝑ fylth of ꝑ body is, powred vpō vs to declare ꝑ same thing: euen so must there neades be in the supper materiall breade, that it may be declared vnto vs that the bodye of Christe is oure foode. For what declaracyon were it, yf the qualitie whitnes should represent vnto vs that bodye. We knowe therfore manyfestlye, that vnlesse the substance of breade do there remayne, al the representacion, whiche the lorde, wyllynge to accommodate him selfe to oure infirmitie, gaue vnto vs: dothe vtterlye decaye and perishe.

For ꝑ wordes which the Lord spake, sounde nolesse than yf one woulde saye. In lyke manner as mans body is nourished and sustayned wyth breade: so is my flesche the spiritual food wherwyth the soules be quickned. Beside these thynges. For what purpose doth Paule propone that similytude: as one loke is made of many graynes, mingled and ioyned to gether one wyth an other: euen so wee (for as moche as we take parte all of one bread) ought to be faste ioyned to gather one wyth another And yf the whytnesse onelye shoulde remayne wythout the substance, were it not a thynge to be laughed at to here a man speake as Paule doth? wherfore wythout any doubtynge at al

I con-

I conclude that this transubstanciacion is the deuylles interpretacion, to depraue the truthe of the supper.

Manye dotyng castes haue folowed of this lye: & woulde God they had not ben more then dotyng castes, & that they had not ben also horrible abominaciōs. For men (imagynyng, I cā not tell what maner of placely presence) haue taught ẏ bothe the diuinite & the humanitie of Christ are fastned vnto ẏ whitenesse, nothyng cōsideryng what inconuniēses folowed vpō ẏ same. Although the olde doctors of Sorbone haue reasoned verey subtyllie, how ẏ bodye & bloud is ioyned wͭ the signes: yet can it not be denied, but ẏ in the popyshe church, was receyued bothe of high & lowe, and is at this daye wyth fyre, sworde, morder, and all kynde of tormentes cruelye defended & holden, this opinion: that Christ is conteyned vnder these sygnes & that we ought to seke him ther.

Whych opinion yf they wyl mayntaine: no remedye they must also grante, that the body of Christe (as a thyng infinite) is conteyned in no palce, other else that it is in diuers places at ones. And in the affirmynge herof, they come at lenght to this passe, that it differeth nothing at all frome a fantasticall apparicion. To appoynte therfore suche kynde of presens inclosed in a place, wherin the bodye of Christe shoulde be included in, or as they say locallye ioyned to the sygne: is not onelye a thynge folyshe, but also an execrable errour diminishing ẏ glori of christ: & vtterli destroing al ẏ ought to be beleued as cōcerninge his humane nature. For the scripture teacheth in euerye place, that lyke as in yearthe Christe toke oure humanite euen so, he pluckynge ẏ same out of this mor-

talle estate, and yet nothynge chaungynge the nature therof, caried it vp into heauen. And for thys cause ought we whan we speake of the humanitie of christ, to cōsider two thinges The fyrst, that we diminishe nothynge of the veritie of his nature. The other, that we derogate nothynge of his gloriouse estate. And to dooe this thynge in his kynde, we muste lyfte vp oure myndes into heauen, that we may seke oure redemere there. For yf we wyll caste him frome vs vnder the corruptyble elementes of thys worlde: we shall bothe destroye those thinges whiche the scriptures do wytnes as concerning his humane nature: and also brynge to nought his most glorious ascēciō. But because many men haue abundantly handled this matter: I had rather let it passe than to wade, further therin. My mynde was to note, by the waye, this thynge onelye. That to thynke that Christ is shute vp vnder the bread and wine, other els to ioyne thē so together, that our mind cleane faste there and is not erected into heauē is a diuilyshe dottage, whiche thynge I shall also touch in an othere place. And whan thys peruerse opinion was ones receyued, it ingendred many other supersticyons. Fyrst that carnall adoracion, which is none other thing but meere idolatrie. For yf a man wolde prostrate him selfe before the breade, and honoure Christ there, as yf he were there presente, conteyned therin: were not that the settyng vp of an idole in steade of the sacrament? For we were not commanded to honoure, but to eat. We ought not therfore so rashlye to attempt that thynge Forthermore this was an obseruacyon in the olde congregacion, to admonishe the people, before the supper shoulde be celebrated, that they

lyfte

lyfte vp theyr hertes, to the intent they shoulde vnderstande, that they ought not to styke in ẏ vysible sygne, yf they wolde honoure Christ a ryght. But we shall not longe contende as concernynge this article: yf the presence and conjunction of the verite wyth the sygne be well vnderstande: wherof I haue all redye spokē & wyl here after declare at large, out of the same fountayne are sprongen the residwe of the supersticiouse ceremonies: as to carye the sacrament thorowe the streetes ones in the yere, as it were in a pompe, an other season to set vp a tabernacle for it, and to kepe it all the yere lōge shutte vp in a pyxe or case, that the people may geue hede ther vnto as vnto God, whych thynges because they are all not onelye inuented by mans wytte wythout the worde of God, but also playne repugnant to the institucyon of the supper: they oughte of all christians vtterlye to be reiected.

I haue declared whense this calamitie in ẏ papisticall churche, that the people doth all the yeare longe abstayne frome the communion of the supper, had his begynnynge: because it is counted as a sacrifyce whyche one man muste offer vp in the name of the whole multitude., But althoughe we maye vse it but ones euerye yeare, yet is it then miserably pulled in sunder as it were torne in pieces. For where as the sacrament of the bloude ought to be distributed to the people, as it apeareth by the expresse cōmaundement of the Lorde: they decree that the people ought to be contented w̄ the one halfe parte. So are the miserable christans, by moste wycked gyle robbed of the benefite that God gaue thē nether is it any smal benefite to haue the cōmuniō of ẏ bloude of the lord to nurishe

vs wyth all: and it is to muche cruelty to take that thynge violently from them vnto whom it belongeth of ryght.

Wherin wee may easily perceyue, wt what folle hardines & frowardnesse the pope hathe exercised tyranny agaynste the congregacō of God, after tyme þ he only helde þ imperie whā the Lord had cōmaunded his disciples to eate þ breade that was sanctyfied in his body: and thē comyng to þ cuppe he sayd not only drinke ye, but he added expressely, all. Wolde we haue a thynge spoken more openly? he byddeth vs eate the breade, vtynge no vniuersall worde therin. But of the cuppe he bydeth vs al drinke Whense cometh this dyfference: but þ he intended therby to preuent this malyce & subtyll crafte of þ deuyll? Neuertheless, þ pope is of suche arrogancie & pryde: þ he dare be bolde to cōmaunde to þ contrarie: loke þ ye do not all drynke. And þ he maye declare him selfe to bee wyser than God: he sayth it is ryghte & agreable to reasone, þ the prestes haue some preroga tyue more then the people, to the ende that the dignitie of a prist should be honoured. As thoughe þ Lorde had not ben of sufficient discrecō nor had cōsidered after what sort þ one ought to be knowne frō the other. Bysydes this he obiecteth þ dayngers þ myght befal yf þ cupp shoulde be geuen cōmonlye vnto al mē. Some drope forsoth, myght chaūce to be shed as thoughe þ Lorde had not forseene that thynge.

Doth not he lay negligyence to the Lordes charg þ sayth he cōfoūdeth þ order þ he shuld obserue, & that he hath cast his people into this daynger wythout any maner of reasone? And þ they may declare þ there ensueth no great in commoditie vpon this change: they saye that the whole is cōprehended vnder one kynde, be-

cause ꝑ body cā not be separated frō ꝑ bloude As thoughe the Lorde had discouered them, ꝑ one from the other. For yf the one parte maye be lefte as superfluouse: it had ben folysshe and vayne for bothe to be distinctly, and severally geuen vnto vs, But some of the popes bande, perceyuyng ꝑ this so great abominaciō could not otherwyse be defended then impudentlye, went about to couer it by some other meanes. They saye, that whā Christ instituted this sacrament, he spake vnto his apostles onlye whō he had as than promoted to the order of pristhed. But what answere wyll they make to Paule, whiche sayth, that he hathe taught the christen people the thynge ꝑ he lerned of ꝑ lord ꝑ euerye one shoulde eate of ꝑ breade & drynke of ꝑ cuppe? But who hath reuayled vnto these mē ꝑ Christ gaue ꝑ supper vnto hys apostles as vnto prestes? The wordes sounde to the cō trarye in ꝑ he doth afterwarde commaunde, ꝑ they folowyng his example, should do ꝑ same He prescribeth therfore a rule which he would shoulde contynewe in his church for euer. And this rule was in the auncient tyme obserued: vnto such tyme as Antychrist rulyng alone, auaunced him selfe, and stretched vp his hornes agaynst Gods verite, to the intent to distroye it vtterly. We se therfore ꝑ it is intollerable frowardnes, so to deuide & teare this sacramēt ꝑ those partes should be discouered which god hath ioyned. That I mai cōclud the more briefly: I wyl cōprehēd in one chapiter, ꝑ thyng ꝑ els myght haue bē denied. That is to sai ꝑ the deuil, hath (wout any doctrine of ꝑ scripture) brought this in maner of celebrating: setyng vp in ꝑ steade of ꝑ doctrine, ceremonies, some fylthye, some vnprofitable, som also noysome & daynge rouse: wher of haue insued verye many euelles.

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In so moch ẏ the masse which is vsed in ẏ po
pyshe church in steade of the supper, if I shulde
defyne it a righte, is none other thynge, than a
meere apysh emulacion and disgised masking
I call it an apysh emulacion, because that lyke
as apes do playe the wantons in immitatyng,
rudly and without reason, the workes of men:
euē so do they immitate the lordes holy supper
in suche wyse, that wͭ theyr prepesterous inuē
cions, they corrupte the hole truthe therof. And
to declare thys to be true, is not thys the chief
thyng that the lord left wyth vs, that we shold
celebrate thys misterye wyth perfecte and trūe
vnderstandynge? wher vpon it foloweth that
the substance therof consisteth in doctrine.

And that ones taken awaye, there remay-
neth noughte else but a cerimonye, colde and
without vertue or strenght. Not onlye the scri
ptures are wytnesses of thys thynge, but also
the popes owne lawes: wherin there is a sēten
ce alleged, in whych Augustine asketh what o-
ther thynge baptisme shoulde bee without the
worde, than a corruptible element. Wyth the
worde, as he addeth incontinent, not in that it
is pronounced, but bycause it is vnderstand ꝛc.
Wherby he declareth that the sacramentes do
take theyr force and euergye of the word of the
lorde: whan it is preached after suche sorte as
it maye be vnderstanded. The residwe, is not
worthy the name of a sacrament. But in the
masse, it is so farre vnlyke that any doctryne
shold be intelligibly harde, that contrarie wise
al the whole misterie is thought to be ꝓphaned
vnlesse all thynges be sayde and doone priuilye
ꝛ couertly to the intent nothynge may be percey
ued or vnderstande. So, that theyr consecratiō
dyffereth nothynge from a kynde of inchant-
ment

mēt. For after the maner of an inchaūter, they thynke that wyth whysperynges & diuers gestures, they bryngе Chryste out of heauen into theyr handes. Wherby we perceyue, that the masse so ordeyned, is rather a manifest & open prophanacion of the supper, than the obseruacion therof: and that the peculyer and chefe substance of the supper wanteth: whych consysteth in thys thynge, that the misterie be trulye opened to the people, and the promesses rehersed wyth open voyce: not that the prieste: wyth out other reason or vnderstandyng, shoulde stylly whysper out an hummynge that can not be vnderstande. I call it a playe or mockyng, because there is nought elfe sene but the folyshnesse & gestures of players: whyche thynges wolde become a playe moch better then the sacred supper of the lord. No doubt, the sacrifices of the olde testament were celebrated wyth diuers ornamentes & ceremonies But because they had a good signification, and were all ordeyned to instructe and exercise the people in godlynesse: they were farre vnlyke vnto these, whych serue for non other purpose at all, but that wythout any maner profite they maye occuppye and holde suspense, the mynde of the people. To cōclude, because these masse mōgers (yf I maye so call them) do allege thys example of the olde testamēt, for the defence of theyr ceremonies, it shall be good to note what difference is betwen that whyche they do, and that whych was by god commaunded to the Jewysshe people.

For yf I laye for me this one thyng, what so euer was then doone was founded in the commaundement of God: and that theyr foolysh tryfles haue none other foundacion than in mans inuencion: were not there a great dif-

ference. But I haue thynges to disproue the
whyche be moche greater then these be. For
it was not for naught that the lord prescribed
such a forme for a tyme, to the intent that at ꝑ
lengthe it should haue an end and be abroga-
te. No doubt because he had not as then decla
red hys doctrine so playnly, he wold so moche
ꝑ rather ꝑ his people shold be exercised in figu
res: that the thynge whych wanted in that te-
stament, myght be repared in the other. But
sense that Christ apeared in the flesche: loke by
howe moche more the doctrine is lyghtened, so
moch more are the figures diminisshed. Seyng
therfore we haue the bodye, we must leaue the
shadowes. For yf we wyll replenisshe the abo
lysshed cerimonies: we shal patche agayne that
vayle, that Christ brake in sunder by his death
and so shall we obscure and darken the lyght
of the Gospel. Thus do we perceyue, that this
multitude of cerimonies, whych is sene in the
masse, is the forme of the Jewysshe law, vtter
ly contrarie to the chrystiās relygyon. I am not
of that mynde that I wold disproue all cerimo
nies, whyche do serue to honestie and a publy-
ke order, wherby the more reuerence is geuen
to the sacrament: so that they do well agree to
the purpose, and be sobre. But that vnmensu-
rable labor ynthe, maye by no meanes be suffer
red: for as moche as it hath ingendred infinite
superstitiōs, & made the people as it were ama
sed without any maner edification. By this
it may easylye be perceyued wherin those vnto
whom god hath opened the vnderstandyng of
his truth, oughte to differe from the papistes.
First, they shal be out of doubt ꝑ it is abomina
ble sacrylege, to compte ꝑ masse as a sacryfice,
wherby remission of synnes may be obtayned

other

other to repute ꝑ preest for a mediatoure, whi-
che may applie the merites of Christes passion
vnto thē ꝑ bye masses, or be prelēt at ꝑ doyng
of them, or do wyth deuocion worshippe them.
But they shall rather beleue that the death and
passion of Chryste, is the only sacryfice wher-
by the ire of god is pacified, and perpetuall iu-
stice gotē vnto vs. And bysydes these thynges
that the lorde Jesus is entred into the celestiall
sāctuarie: that he may there show him selue for
vs, and by the vertue of his sacrifice, praye for
vs. But yet they shal eftsoone grant, that the fru
yte of his death is communicate vnto vs in the
supper, not by the merite of the worke, but for
the promesses that are made vnto vs therin, so
that we embrace them wyth faith. Furthermore
they ought in no case to graunte that the bread
is transsubstanciated (as they say) into the bo-
dye of Chryst, or the wyne into bloud: but they
must in that thyng constantly beleue, that the
visible sygnes do retayne his substaunce, that
they may represent vnto vs, that spiritual ve-
ritie wherof I haue spoken before. Therdye,
altought thei ought to be surely persuaded with
them selues that the lorde doth in very dede ge-
ue the same thyng that he doth represent: and
so that wee do vnfaynedlye receyue the bodye
and bloude of Christe: yet shal they not seke it
as included vnder the bread, or fastned (as they
saye locally vnto the visible sygne: moche lesse
oughte they to honoure the sacrament, but to
stretch vp the mindes into heauē, that they may
there receyue and honoure Chryste.

Hense shal it come to passe that they shall
dispice and condemne for ydolatrye, all those
superstitiouse ceremonyes, as well of the ca-
ryyng forth of ꝑ sacramēt in pōpe & processiōs, as

of

of the buyldyng vp of those tabernacles wherin it is set forth to be honoured. For the promesses of the lorde streche no farther, then to ỳ vse whych he cõmitted vnto vs. Forthermore they shal iudge the institucion of the lorde to be violated and broken, in that the people is robbed of the one parte of the sacrament, and that it is necessarie, that bothe partes be wholy dystributed, yf it shoulde be obserued aryght, In fynne, they shal suppose, that it is not onely superfluouse but also dayngerouse, and that it becometh not the chrystian relygion, to vse so many ceremonies, take of the Iewes, more thã the symplicitie wherin the apostles instructed vs. They shal also iudge that it is euen of an vngodlye frowardnesse, so to celebrate the supper with gestures and maskers mouinges, that no doctrine at al may there be herde, but is rather buryed, as though it were a certeyne kynd of magycall arte. To conclude at the laste, wee must now come to the last of the chiefe partes That is to saye, to that contencion whyche in our tyme is stirred in this mattier whyche, for as moch as no doubt it was of the deuylles stirynge vpon to let, or rather to breake the course of the Gospell, I wolde wysshe it to be forgoten for euermoch lesse can I be delyted in ỳ rehersyng of the same.

But because I do perceyue verye many godly mynded, whych knowe not whyther to tourne them selues: I wyll briefly saye the thyng that I shall thynke necessarie to declare how they may delyuer them selues.

Fyrste, I desyre and beseeche all faythfull persones euẽ for the names sake of the lyuyng god, that they be not greatlye offended, because thys cõtrouersie is moued amõg thẽ ỳ were

the

the chyefe capitaynes, in reſtoryng and bryng-
ynge in agayne of the doctryne of the goſpell.
For it is no newe thynge for the Lorde to ſuf
fer his ſeruauntes to be ignorant in ſome thin
ges: and ſuffer them to contende among them
ſelues: not that he woulde ſuffer them to erre
contynuallye, but for a tyme: to the intent he
myght make them more humble. And no doubt
yf allthynges had chaunced proſperiouſlye to
thys daye, and had flowed accordynge to oure
wyll, perchaunce men woulde haue forgotten
them ſelues: other elſe the mercye of God ſhuld
not haue ben ſo moche knowen as it ought to
be. And therfore the lordes wyl was to take a-
waye from men al occaſyon of glorynge: that
glorye myght be geuen vnto hym onelye.

Furthermore, yf wee conſyder with howe
great darkeneſſe the worlde was beſet, when
they whych moued thys controuerſie, begane
to leade vs backe agayne to the lyght of the ve
ritie: in dede we wyll meruayle nothynge at all
though they knew not al thynges euen frome
the begynning. It is rather a notable miracle of
god, that they, in ſo litle ſpace of time, were ſo
illumined, that they them ſelues myght eſcape
and leade other out of that ſynke of errours
wherin we had ben ſo longe tyme drowned.

But there is no better way, than to reherſe
the mattier it ſelfe euen as it was done. For
therby it ſhal appere, that there is not ſo moch
mattier of offence in this behalfe, as is cõmon-
lye ſuppoſed to be.

When Luther begane to teache, he hand-
led the mattier of the ſupper ſo, that, as cõcer-
nyng the corporall preſence of Chryſte, he ſea-
med to leaue it ſuche, as all men dyde than con
ceyue.

For

For condemning transsubstãciation, he sayd þ the bread was the bodie of Christ, because it was ioyned to gether with him Besides this, he added certayn hard and grosse similitudes But that he dide by compulsion, because he could not other wise declare his mynde. For it is an harde thyng to expounde so harde a matter: and not to vse some thynges, not all of the fittiest for the purpose. After this dide zuinglius & Oecolampadius begyne to growe Which whan they consydered the gyle and deceyt that the deuille had brought in, inestablysshyng that carnal presence: whych had ben taught and beleued for. vi. hundreth yeres before: they supposed it wyckednesse to dissemble a matter of so great importaunce. And chyefly because there was annexed vnto thys errour, an execrable idolatrie, that Christe shoulde be worshypped as included vnder a pece of bread But because it was very hard, to pul back this opinion, whiche had ben longe & deaply roted in the hertes of men, they applyed all the force of there wytt, to impugne the same, teachynge that it was a moste grose and absurde errour not to acknowlege those thynges whyche be throughout the whole scripture, testified of the ascencion of Christe. That he, in the nature of man, is receyued in to heaue, and that he shal tarye there vntyl he descende to iudge the world. But whylse they were very moche bente vnto this purpose: they omited to declare what presence of Christ in the supper we ought to beleue, and what communiõ of his body and blode is ther receyued. In so moch þ Luther supposed thẽ wyllyng to leaue nought else but þ bare signes voyde of þ spirituall substãce. And therfor he began to resyst openly: in so moch þ he declared thẽ worthy to be cõpted for heretikes. And

after the cōtencion waxed ones hotte, in ꝓgres
se of tyme it was so increased ⁊ inflamed, ꝟ it
was to fiersely stered to ⁊ fro, about a:xv. yers
to gether, durynge whiche tyme, neyther partie
would, w̄ indifferēt and quyete mynde here o-
ther. For although ꝟ they dide ones cōferre be-
twene thē selues: yet was there so great aliena
cion of myndes, ꝟ they departed the purpose
not brought to passe: For whan they should ha
ue come to some concorde, they recoyled more ⁊
more: myndyng nought else but to defēde theyr
opinion ⁊ to confute the contrary, we perceiue
therfore in what thing Luther erred ⁊ also whe
rin zynglius ⁊ Oecolāpadius dide erre: It was
Luthers dutye: at ꝟ begnnyng to admonissh ꝟ
it was not his purpose to stablysshe such a lo-
call presence as ꝟ papistes do dreame. Also, to
protest ꝟ he sought not in this place, to haue ꝟ
sacrament honored as god. Therdly to abstay
ne frō thoserude similitudes, most hard to be vn
derstanded: or else to vse thē moderatly, ⁊ to in-
terprete thē so, ꝟ they myght not haue ben cau-
se of any offence. To conclude, sense ꝟ conten-
cion was moued, he passed al measure both in
declaryng his opinion, ⁊ also in rebuking other
w̄ to moch rigure of wordes. For whē he shol
de haue expounded his mynd so, ꝟ it myght ha
ue ben receyued: accordynge to hys accustomed
vehemencie to ꝟ intent to inpugne thē that hel-
de ꝟ cōtrary, he vsed incredible formes of spea
kyng: whych could not well be suffered of them
whose myndes were but sklenderly appoynted
to geue credence to him. The other also, offen-
ded in ꝟ they dide stycke so styflely in ꝟ impug
nyng of that supersticiouse ⁊ phātastical opini
on of ꝟ papistes, as cōcernyng ꝟ placely presē
ce ⁊ the adoracion ꝟ folowed therof, employng
there

theyr diligence to the rootynge oute of vyces rather than to the establyshynge of that thinge whyche was profytable to be knowne.

For not wythstandynge that they denied not the veritie: yet dyde they not teache it openlye as was besemynge. Thys do I vnderstande that whylse they gaue them selues studiously and delygently, to affirme that the breade and wyne were called the body & bloude of Christ because they be the sygnes therof: they thought not that they oughte in the meane tyme to doo thys thynge also, to adde to that they are ẏ signes after suche sorte that the veryte is neuerthelesse ioyned vnto them. Neyther dyd they declare that they went not aboute to deface ẏ true communion, whiche the Lorde geueth vs in his bodye and bloude.

Of truth neyther of them was vnworthy blame, for as much as they dyd not sustaine to heare one an other, that all affection layde a parte, they myght folowe the verytie, on whyche syde so euer it shoulde appere. But yet oughte not we therfore, to let passe our duetye towardes them, lest we forget the mercies and benefites whyche God gaue vnto them, and distributed vnto vs by theyre handes. For onlesse we be vnthankfull, and vnmyndfull of those thynges whyche we owe vnto them: abstaynynge frome all reproche and euyll report, we shall easylye forgeue these and moche greater thynges. To conclud, seyng that we know they were both of Godlye conuersacion and excellent doctrine, and that they also whiche at this daye be on lyue, be no lesse: we ought neyther to speake nor iudge of them, otherwyse then wyth greate modestie and reuerence.

And chieflye because it hath pleased oure lorde

God

God ſo, that after he had by this meanes inſtructed them to humilitie, he made an ende of thys vnlucky contencion, or at the leſte qualifyed it for the tyme, ſo that in the meane ſeaſō it myght be fynyſhed. This haue I ſpoken because there is as yet no order publyſhed, wherin that concorde is appoynted: whiche thynge were verye neceſſarie. But thys thynge ſhal be when God wyll that all they whyche ſhoulde ſet an order in theſe thynges, do agree in one.

In the meane tyme thys ought to ſuffice you, that there be a brotherly frendſhyppe and coniunction betwene the congregacions: as belongeth to the chriſtian communion. Wyth one voyce therfore we all confeſſe, that whan wee do accordynge to the inſtitucion of the Lorde receyue the ſacrament with fayth, we are vndoutedly made partakers of ỹ ſubſtāce of the bodye and bloude of Chriſt. Howe thys thyng ſhoulde be done, ſome men can better defyne: more playnly expounde, than ſome. But thys thyng is chyefly to be remembred, that we exclude all carnall imaginacīō, and that the mind ought to be erected vp into heuen, and that we thynke not our lorde Ieſu Chriſt to be ſo vyle that he maye be conteyned in corrvptible elemētes. Agayne, leſte the force of this mooſt ſacred myſterie, ſhould be diminiſhed, we muſt thinke that it is wrought by the ſecret and wonderful power of God: and ỹ his ſpirite is the bonde of thys partakynge: whiche is for that cauſe called ſpirituall.

Finis.

(r) (r) (r)

C.i.

The order that the chur-

che and congregacion of Chryst in Denmark, and in many places, coũtres and cities of Ger many doth vse, not onlye that the holy ſupper of the lorde, but alſo at the miniſtracion of ꝑ bleſ- ſed Sacrament of Baptiſme ⁊ ho ly Wedlo cke.

Set forth by Myles Couerdale.

Non poſſumus que audiuimus ⁊ vi- dimus non loqui. Acto. 4.

TO al them that hōger & thyrst the glorye of god & welthe of their neghboures, bee grace mercy & peace from ẏ same euerlastig god our most deare father i heauē through our Lorde and onely sauyour Jesus Chryste.

It were to me a singular conforte (my ryght dear & entierly beloued brethren, and systern in Jesu Chryst (yf I myght be with you my selfe continually, and communycate vnto you some parte of lytle tayst, whych I haue receaued of the Lorde my God for your sakes, And all the lawful wayes that I could deuyse, haue I soughte this great whyle, to opteyne lycence of the hyer powers for the same purpose.

But it wyll not be wherfore though I be hyndred and kepte frome you by all the meanes that Satan and hys membres can ymagen, yet shall ye haue my poore herte yet wyl, I not ceasse to wysh you good yet, wyl I doo the best for you that I can, al thought it be but wyth my pen.

In token wherof, I haue sette forth vnto you the ordre and maner that many whyche haue receyued gods worde vnfaynedly, do vse not only at the most holy supper of our Lorde, but also at the ministracion of the blessed sacrament of baptisme, and whan any couple of personnes are ioyned in to holy wedlocke, And this haue I done, to the intent, that whan ye haue spied and do se, that thys ordre is agreable vnto gods word not varyinge from ẏ most wholsome doctrine therof, Ye may wyshe in your hertes to haue gods trueth prospere lykwyse among you in the realme of Englande: And praye vnfaynedlye wyth me and al other sinners, ẏ ẏ father of mercy & god of al cōforte wyll so lighten & illuminate the hertes of oure

rulers, that they may folow the ernest monicion of the seconde Psalme, & be nomore wythout vnderstandynge, but bee wyse by tymes and embrace the sonne of god, whyle he offreth him selfe vnto them. And not only to suffer ꝑ word of god to haue ꝑ vpper hande aboue all other doctrines, but also thé selues to lay to theyr hãdes in abolyshyng the blasphemous & dãnable abuses that are here (as yet) suffred aboute the forsayd three principles of Crystes religio, wher fore deare brethrẽ, whã ye compare thys ordre vnder wrytten (whyche is ꝑ doctrine of gods word, & practise of the primitiue church) to the vayne ceremonies vsed here yet (after ꝑ churche of Rome) lyfte vp your hertes to almyghty god and beseche hym, that for Chrystes sake he wyll ones graũt, that these thre (his holy supper, holy baptisme, & holy wed locke) maye bee truly & sincerely ministred and practised also amonge vs. To. the glorye of his blessed name & increase of hys kyngdome for euer.

Amen.

¶ The ordre taken for the due ministracion of the holy supper of the lord.

For thy better instructiõ thou shalt fyrst vnderstande, that the blessed sacrament of the body & bloude of the lorde (ꝑ worthy memorial of our redempcion) is at no tyme denyed to any Chrystẽ man (wher gods worde is truly preached (yf he lawfully require it. And as none doth ministre it. saue the preest whyche is the officer appoynted therto. So is it not ministred, but whan ther be other present to receyue it aswell as the preest. Nowe because that wher gods word is truly preached, mẽ do se the

fruite

fruite of the sayd holy sacramēt, therfor resorte they the oftener to the same holy supper of the lorde and delyte the more ther in. But specyally to se what a nombre come to it on the sondaye and how reuerētly, it wold do ones hert good. And because they may ꝑ more frutfully be partakers therof, therfore on the saterdaye whan the preachynge is done (for euery daye they haue a sermon) all suche as are appoynted in them selues to be partakers of the lordes supper come (one after another) to the priest: of whom they lerne, not onely what the sacramēt is and the ryght vse therof, but also they being repentaunt and sory for theyr synnes, and professynge amendement, receyue there gods promyses for theyr absolucion, to the syngulare comforte of theyr conscyence: and are exorted by the priest, to do agaynste the morow, as the holy Apostle Paule byddeth them: that is euen to trie, examen, and proue them selues, whether they can by content vnfaynedlye in theyr hertes, to take better hold on the kingdome of god then they haue done in tymes paste, to be more stedfast in fayth and hope towarde god and hys promyses, to be more feruēt in prayer and loue towarde god, and for hys sake to shewe vnfayned loue towarde euery man, to forgeue hartely as they wolde be forgeuen, to mortifie theyr flesshe daylye more and more by reasonable abstinence and godli exercises of the spirryte and vertuous occupacion of the bodye, to bee glad in distrybutynge the workes of mercy to the poore ꝛc. And whan the priest, preacher, or curate (for all is on thynge) hathe geuen euerye one thys or suche a lyke exortation, and enioyned ech one hys penāce accordyng to hys estate

(as subiectes to be true & obedient to their rulers seruantes to be faithful & diligent in waytyng on theyr masters cōmaundemēt, childrē to honour & obeie their parentes, & to lerne vertue whyle they be ponge, houholders to kepe theyr houses in the feare of God, & so forth) whā the preest (I saye) hath enioyned them thus to lyue and to increase in the same wel doynge, he commytteth them to God and to the worde of hys grace, And so they departe.

¶ On the sondaye in the morynyng (at. vi. of the clocke in Sommer, and at. vii. in winter) the bell rynged, and the people, prepare them selues to the churche, so that sone after the bel hath ronge the seconde tyme, the churche is almost full of men, women and chyldren. Then a lytle afore the houre is expired, they rynge þ bell the thirde tyme, whiche ceasseth not tyl the houre stryke: And at the quere dore besyde the table of the Lord, stonde two good sober syngynge men, whyche (commenly a quarter of an houre afore the sermon) begynne a psalme and all the people bothe olde and ponge wyth one voyce do synge wyth them, after such a fashiō that euery note answereth to a sillabe, and euery sillabe to one note commenly and no more: so that a man maye wel vnderstand what they synge. But fyrst for the moste parte they syng the Pater noster in theyr mother tonge, & then the Psalmes, some tyme mo, some tyme fewer accordyng as the tyme requireth, but al in their owne language. Now whan the clocke smyteth (which is comenly. vii. in Sommer, & viii. in wynter) the superattendent or chyefe curate commeth in to the pulpyt, and fyrste of all, he wysshethe vnto his audiēce and to hym selfe,

grace

grace merye and peace frome God the father through his blessed sonne Jesus Christe oure sauiour: And to the intent that theyr hartes maye be opened to the true vnderstandynge of the gospell, which he is aboute to preach vn to them, he exhorteth them to call for helpe to the holye Goost. So after that the two foresayde men (or at the leest one of them) hath orderly begonne, all the church folowethe, and synge with one voyce vnto the holy Goost this songe, Veni sancte spiritus &c. or suche another lyke it, in theyr mother tonge.

¶ Then the preacher taketh the gospell of that present sondaye (or some other place of ꝑ scripture, that he is appoynted to declare) and expoundethe it clearelye by the other manifeste places of the byble, notynge in it suche lessons, such consolacions, and suche exsamples as are for the edyfienge of his audience.

¶ Comenly at the latter ende of the sermon, he make a prety shorte rehearsal of it by the way of exhortacion to the people, or prayer to warde God. And then requireth he them to confesse and knowledge theyr sinnes vnto God wyth him, euery man in hys owne conscience, and to saye suche or lyke wordes in hys harte, as I haue plurallye expressed in the generall confession, that I humblye offered to the kynges mooste honorable counsayll for the edyfyenge. Anno 1539. When the preste hathe prayed for all estates, and made thys or suche a lyke confession in theyr name, he prayeth God to be mercifull to them, to bless them to shewe the lyghte of hys countenaunce ouer them, and to haue mercye on them.

Then geueth he them this or ſuche a lyke abſolucion, and ſayth:

TO all them that repent and are ſory for theyr ſynnes, deteſtinge and abhorring theyr olde wycked lyfe. Yf they be hongry and thirſtye for Gods mercy in Chriſt, beleuynge ſurely to haue forgeuenes only by him purpoſinge to forſake all abhomynacyon of lyuynge, and from henſe forthe to lyue in the feare of God and vnfaynedly to kepe his commaundementes. To all ſuche (by the vertue of Goddes worde and commyſſion of the ſame) I pronounce and warraunt fre remyſſion and cleane forgeuenes of all theyr ſynnes. To the other that wyll not repente, but ſtyll harden theyr hertes agaynſt Goddes trueth, continually abydynge in the blyndneſſe of falſe doctrine & fylthynes of wycked lyuyng, hauing no purpoſe nor mynde to come to repentance. To all ſuche (by the vertue of the ſame worde and commiſſion therof) do I pronounce damnacyon and the terrible wrath of God, vntyll they amende.

¶ So after that he hath wyſhed the peace of God vnto hys audyence, he cōmeth downe. Then all the congregacyon and church in maner afore ſayde, do ſynge the Crede or belefe in theyre owne mother tonge. And whan that is done, the curate or els his coadiutour, ſtandeth vp afore the table of the lorde, and requyreth all ſuch as are appoynted then to be partakers therof, to be well ware what they do, and to make a iuſte accompt with them ſelues after what maner they haue proued and tried theyr owne conſciences, whether it be done vnfaynedly and in an erneſt maner and whē they

be

be at one wyth al men, and so forth. Yf it be so in dede, he geueth God thākes for it. Yf no, he praieth thē right gētly, þ they wyll thinke no shame to abstēt thē selues frō this holy supper, tyl þ recōciliacion be made, lest they come to it vnworthely. And thē geueth he thē this exhortacion, or els another such lyke:

¶ An Exhortacion at the supper of the lorde.

Deare frendes, we are all baptised into the death of oure Lorde Jesu Christe: wherfore after holy baptyme, we must al þ dayes of our lyfe, fyght and stryue in continual battayle and warre against sinne, death and the deuell, and so beare about w̄ vs in our bodies the passion and death of our lord Jesu and must proue by experience, that the enemyes whō we haue to do wythall, are nother weake nor feble, but myghty and valyante, to whose power men are naturally subdued so that vpon erth ther is none so myghtye, as to resiste this power of darknes through his owne strength, so feble and weake is al our abylite in comparison therof. For the whiche cause God the father throughe Christ his deare sonne hath ordeyned another power and kyngdome, in the which is ryghteousnes and lyfe: and throughe his deth & bloud hath he deliuered vs & brought vs frō sinne to righteousnes, frō death to lyfe, frō tha deuell to God, & hath included the kyngdōe of his grace in the preachyng beleuing and folowing of his worde: whiche beynge begon in the holye Christentye, shall go forth vntyll the laste daye: that we whych receaue, beleue, & do after the same worde (by the merites of Christe oure reconciler & sauyour) shuld be & cō

¶ Then geueth he them this or ſuche a lyke abſolucion, and ſayth:

TO all them that repent and are ſory for theyr ſynnes, deteſtinge and abhorring theyr olde wycked lyfe. Yf they be hongry and thirſtye for Gods mercy in Chriſt, beleuynge ſurely to haue forgeuenes only by him purpoſinge to forſake all abhompnacyon of lyuynge, and from henſe forthe to lyue in the feare of God and vnfaynedly to kepe his commaundementes. To all ſuche (by the vertue of Goddes worde and commyſſion of the ſame) I pronounce and warraunt fre remyſſion and cleane forgeuenes of all theyr ſynnes. To the other that wyll not repente, but ſtyll harden theyr hertes agaynſt Goddes trueth, continually abydynge in the blyndneſſe of falſe doctrine & fylthynes of wycked lyuyng, hauing no purpoſe nor mynde to come to repentance. To all ſuche (by the vertue of the ſame worde and commiſſion therof) do I pronounce damnacyon and the terrible wrath of God, vntyll they amende.

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be at one wyth al men, and so forth. Yf it be so in dede, he geueth God thākes for it. Yf no, he praieth thē right gētly, þ they wyll thinke no shame to absēt thē selues frō this holy supper, tyl þ recōciliacion be made, lest they come to it vnworthely. And thē geueth he thē this exhortacion, or els another such lyke:

An Exhortacion at the supper of the lorde.

Deare frendes, we are all baptised into the death of oure Lorde Jesu Christe: wherfore after holy baptyme, we must al þ dayes of our lyfe, fyght and stryue in continual battayle and warre against sinne, death and the deuell, and so beare about wþ vs in our bodies the passion and death of our lord Jesu and must proue by experience, that the enemyes whō we haue to do wythall, are no ther weaker feble, but myghty and valyante, to whose power men are naturally subdued so that vpon erth ther is none so myghtye, as to resiste this power of darknes through his owne strength, so feble and weake is al our abylite in comparison therof. For the whiche cause God the father throughe Christ his deare sonne hath ordeyned another power and kyngdome, in the which is ryghteousnes and lyfe: and throughe his deth & bloud hath he deliuered vs & brought vs frō sinne to righteousnes, frō death to lyfe, frō tha deuell to God, & hath included the kyngdōe of his grace in the preachyng beleuing and folowing of his worde: whiche beynge begon in the holye Christentye, shall go forth vntyll the laste daye: that we whych receaue, beleue, & do after the same worde (by the merites of Christe oure reconciler & saueour) shuld be & cō

tynue for euer his deare children, and heyres of the kyngdõe of grace, ꝑ is to say of euerlasting saluaciõ, for asmuch as we through such faith do eate cõtinually his flesh & drinke his bloude that is to saye, abyde in him, and he in vs.

To ꝑ intẽt now ꝑ this so great goodnesse declared by ꝑ word of god, might daylie amõg vs be practised, distributed & exhibited, therfore hath the gracious & mercifull Lord Jesꝰ Christ instituted & ordeyned a remẽbraũce of this his wõderful work and cõmaũded, that we at his supper in ꝑ sacramẽt, shuld eate his very body & drike his very bloud wherby the hertes of all such as are faithful beleuers & fear god, might be assured of this same grace of God, & euerlastig saluacion: And also ꝑ in ꝑ holy cõgregacion & church his glorious remembraunce might be kepte, ꝑ is to saie, to geue him thankes and praise, to syng, speake, preach, & reade therof, to exhorte & conforte one another amonge our selues, And finally with all faithfulnesse one to shew to ward another such loue & fauour, as we oure selues haue receyued of our deare Lorde Jesus Christ.

¶ And for asmuch as we now are hapned in to thes later daies, in the which this so precious treasure is vnhalowed and wickedly abused, This holye Sacrament shall (for the necessarye causes nowe rehearsed) be to vs also a testimonye of this preſẽt tyme before god & the world, that we do vtterly both in worde and deede, refuse and forsake al the disceatfulnesse of the Papistrie, and that we faithfully with all our hearte submit our selues vnder the Gospell of Jesus Christ.

wherfore

¶ Wherfore ye dearly beloued in ꝑ Lorde, for as much as thys matter is so waighty, euē gods owne institucion & ordinaūce, ye, & his cō-maundemēt also that we should do it: And lykwyse seyng the necessite wich shulde cause vs to accomplyshe the same, is so great, specyally on our behalfe towarde god (to whom we owe a longe Deo gratias and thankes) wee oughte in no wyse to refrayne oure selues frome it, neyther suffre our selues to be kepte back ther frō: but of tymes with repentant hertes to seke this our soules medicine & cōfort of our cōsciēce: beleuing what Christ saieth to vs herein, & doing as he commaundeth vs.

And as for those that seke no such repentāt hertes faith & confort herein, but lyue in open blasphemy, continuyng in synne & wicked lyfe, They shall knowe, that they are vn worthy of this holy supper, and also excommunicate, tyll they amende.

But to the intent that ꝑ vnrepentant may thorow the grace of god be lyghtened, and that we our selues may frutefully enioye thys supper to the amendmēt of our liues, & also that all Chrystēdome generally may be come the better & be edified, Therfore let vs hartely make oure prayer to god the father of al mercye: beleuyng assuredly, that he wyl graciously here vs thorow our Lord Iesus Christ, who cōmaunded vs to praye, and promised vs, sayenge: Aske ye & shall haue: seke, and ye shall fynd: knocke, and it shalbe opened to you.

Wherfore in consideracion of the same cō-maundement and promes, lyft vp youre hertes and saye thus wyth me in youre prayer.

O Lord god our father in heauē we thy mise-

rable

rable chyldren vpon erth beseche the that thou wyll mercifully loke on vs & lende vs, thy grace.

That thy holy name maye be sanctifyed among vs and in all the world thorow the pure and syncere teachynge of the worde, & through ernest charite in our daylye lyuynge, and oure conuersacion. Seclude thou graciously al false doctrine and euell lyuynge, wherby thy worthy name myght be blasphemed and slaundred.

¶ O let thy kyngdome come and be greate. All synfull, blynd people and suche as are holden captyue of the deuell in hys kyngdome, those bynge thou to the knowlege of the true fayth in Jesus Chryste thy sonne.

¶ Strenght vs lorde wyth thy spirvte, to do and to suffre thy wyl both in lyfe and death in well and woo, that our wyll maye all waye be broken, offred vp and mortified.

¶ And geue vs oure daylye bred: Preserue vs from couetous desyre and carefulnes of the bely, that of the we maye be assured to haue abundaunce of al good thynges.

Forgeue vs our trespace, as we forgeue them whyche offende vs: that oure hert maye haue a sure and glade conscience, and that wee neuer feare nor be afrayed for any synne.

Lead vs not into tentacion but helpe vs through thy spirvt to subdue the flesshe, to despise the worlde wyth hys vanities, & to ouercome the deuel wyth all hys craftie assaultes.

And fynally delyuer thou vs frō al euel, both bodely & gostly, temporal & eternall. Amen.

Thy that ernestly desyre al thys, let them say: Amē beleuyng without any doubte, þ it is graūted & heard i heauē accordyng as Christ promised vs, sayēg, whā ye praye, beleue assuredly

that

ꝑ ye ſhal haue it and ſhal come to paſſe. Amen.

Then rehercede he ꝑ wordes of ꝑ holy ſupper out of thre euāgeliſtes Mathew, Marke & luke, & alſo out of. S. Ꝑ. Cor. 11. ſaieg

The lord Jeſus the ſame nyght wherin he was betrayed toke bred, and geuynge thankes brake it and ſayd: Take ye, & eat this is my body, which ſhalbe geuen for you. This do in the remembraunce of me. In lyke maner whā ſupper was done he toke the cuppe alſo ſayenge: This cuppe is the new teſtamēt in my bloude. As often as ye drinke this doe it in the remembraunce of me.

This done, ꝑ whol church in maner aboue ſayd, do ſyng a pſalme or two of thāke geuig for this bleſſed ſacramēt And in ꝑ meane ſeaſō they that are appoynted then to ſouppe wyth the lord, come ſoberly & with great reuerēce one after another (the men fyrſt & then ꝑ women) to the table of the lord: wher they kneelyng (one & ſay after another) receyue at ꝑ hād of one of ꝑ pꝛieſtes, ꝑ ſacrament in fourme of bred. And then goeth he with lyke reuerēce to ꝑ other end of ꝑ table, & at ꝑ hand of another of ꝑ pꝛeſtes (whiche ſtondeth there ready for the ſame purpoſe) he kneleth downe, & receyueth it alſo in the fourme of wyne, & all the other folowe reuerently, & do the ſame. Yf one of the pꝛieſtes or both bee diſpoſed lykewyſe as then to ſoupe with the lorde, kneleth downe, and hys companyon ſeruetly hym.

And euen ſo doth he alſo to hys felowe in lyke maner and reuerence.

Yf the communicātes and they that receyue then the ſacrament be many, they ſynge ꝑ moo

pſalmes

psalmes of thankes geuynge: els synge they the fewer.

Whan this holy supper is done, and the partakers therof that were appoynted therto, one of the ministers standeth vp, and exhorteth the people to geue ernestthankes to God, with this or suche a lyke praier:

O allmyghty God most mercyful father, thou that openest thy gracyous hand, wherby all thynges lyuyng haue theyr foode in due season, we geue honoure praise and thankes vnto the for all thy benefites both goostly and bodely, which thou hast rychely poured vpon vs wythout anye of oure deseruyng: but specially we thanke ẏ for this worthy memorial of our redempcion where in thou hast norished ⁊ fed oure soules wyth the body and bloude of thy deare sonne oure Sauiour Jesus Christ blessed for euer. Amen.

An other.

O Lorde Jesu Christ oure redemer, honour and prayse be all waye geuen vnto the for fedynge our soules with this spiritual and heauenly foode. And we besech the for thy tender mercye, that as thou hast geuen it vs for a sacrament of continuall thankfulnesse, of dayly remembraũce and of charitable vnyte. Euen so most mercyifull sauiour, lend vs al way thy grace, to be thankful vnto the for it, and not onli by it to be cõtinually (myndesul of our redẽpcion purchaced thorow thy death ⁊ bloudshedyng) but also in cõsideraciõ therof, to increace in loue towarde the, and al mankynd for thy sake. Another.

O Lorde God allmyghtye, we thanke the w̃ al oure hertes that ẏ hast fed our soules wyth

wyth ꝑ body & bloud of thy moſt deare ſonne. And we beſeech ꝑ vnfaynedly, ſo to illuminate our mides wᵗ thy holy ſpᵗe, ꝑ we may dailie increace in ſtrēght of faythe to ꝑ, in aſſuredneſſe of hopem thy promyſes, and feruentneſſe of loue towarde the and our neyghbores, to the glorye and prayſe of thy holy name .Amen

Thus ꝑ prieſt cōcludeth & endeth ꝑ office of this preſent miſterie, & bleſſeth ꝑ people, rehearſing theſe wordes of ſcripture Numer.6.

¶ The Lord bleſſe you & ꝓſerue you: ꝑ Lorde ſhewe his face to you & haue mercy on you: the Lorde turne his contenaunce vnto you, & geue you peace. Amen.

And ſo they departe.

¶ The ordre for taken the due miniſtraciō of the bleſſed ſacrament of baptiſme.

ON the ſonday at one of ꝑ clock after none, they haue a ſermon of an houre lōge, with lyke ringyng & ſynging of pſalmes afore in theyr mother tonge, as they had in ꝑ mornīnge, to ꝑ which ꝓceing ꝑ people come as thyke as they did thē. And as they ſigne a pſalme for grace to ꝑ holy gooſt in ꝑ mornyng, ſo do they here alſo & at euery ſermō, wher or whā ſo euer it be made. And lyke as in ꝑ morning whā the ſermon is done, the preacher exhorteth them to confeſſe theyr ſynnes wyth him in theyr hertes and there vpō doth abſolue them by the power & auctorite of gods word. So doth he here alſo in lyke maner, & in euery ſermō. Then ſyng they a lyke ſonge of thākeſgeuyng as they dyd in the morning, & as they be accuſtomate to do after euery preachynge.

In the meane ſeaſon whyle this pſalme of thankeſgeuyng is ſonge (or els afore) ꝑ font is

prepared

prepared, ꝑ mydwife is there present with the chylde, or mo mydwyfes, yf ther be mo chyldrē to be christened (as ther be comenly) wt a faire company of honest sobre wemen. And whan ꝑ psalme is song out, the mynistre beinge there redy at the font, readeth a lecture of the bible: And whan he hath declared it compendiously to the edifienge of the congregacion, he exhorteth them, that for asmuch as all men are conceaued & borne in sinne, and that seynge it is vnpossible for a man to come in to the kyngdome of god, excepte he be borne a new and regenerate. They will shew and declare theyr godly loue, and call vpon god the father thorow Iesus Christ and in his name, that he will mercyfully baptise that chylde (or those chyldren (with the holy goost, & receaue hym) or them) to grace.

Upon the same exhortacion, they make their hartely prayer besechinge god to haue mercy on the childe, and then addeth he this or such a lyke petic yon in theyr name; sayng:

O almightie god whiche in cōmaunding vs to praie, hast assured vs, that we beleuyng stedfastly in thy promes, shall haue all that we desire, specyally concernyng the soule, wherin we seke thy glory & welth of our neighboures, Oure humble peticion to the, o moost dear father, is, that for asmuch as this childe is not without originall sinne. Thou wilt considre thine owne mercy & (accordinge to thy promes) sende this childe thy good sprete, that in thy syght it be not compted among the children of wrath but of light, and grace, and become a membre of ꝑ vndefiled churche spoused to Christ thy deare sonne in faith & loue,

vnfaincd

vnfayned, by the meanes of the same Jesus Christ our Lorde. Amen.

Another praier.

O Almightie eternall God, most mercyfull father, For as much as ẏ iust liueth by faith ⁊ vnpossible it is for any man without beleue to please ẏ, we besech the, ẏ ẏ wilt graūt to this childe the gift of faith, wherin ẏ wilt seale and assure his hert in ẏ holy goost, according to the ꝓmes of thy sōne: ẏ the iward regeneracion of the sprete may be truly represented by the outward baptyme: ⁊ that the childe may be buried with him in to death, and be raised vp by him from death agayne, To the prayse of thy glory and edifienge of his neghboure. Amen.

¶ Somtyme also the prest readeth this parcell of the x. chapter of S. Markes gospell, sayeng:

And they brought litle children to him that he shuld touch them, And his disciples rebuked those that brought thē. But whan Jesus sawe it, he was displeased, and sayd vnto thē: Suffre litle chyldren to come to me, ⁊ forbydde them not, for of suche is the kingdome of god. Verely I saye vnto you: whosoeuer receaueth not ẏ kingdōe of god as a child, shall not entre therin. And he toke them vp in his armes, ⁊ put his handes vpon them, and blessed them.

Then ẏ godfather yf it be a manchilde (or the godmother yf it be a womāchilde) holdinge the childe in his armes, commeth and standeth by the prest, who asketh him on ẏ childes behalfe, yf he forsake ẏ deuell ⁊ all his workes he saieth yee, ⁊ vpon the ꝑstes interrogacion he cōfesseth his faith in the face of ẏ church. So ẏ prest taketh the childe in his left hāde ⁊ with his right hād he poureth water on his head, cal

lynge hym by his name (as he dyd afore) and baptiſynge him in the name of the father, and of the ſonne, & of the holy goeſt.

Fynally, the miniſtre committeth the chyldren to the prayers of the congregacō, & exhorteth the godfathers & godmothers moſt ernestly, to ſe that the chyldren be brought vp and inſtructe in Chriſtē knowlege & vertue, the glory of God & edifieng of the comen welth.

Then ſynge they a that pſalme eyther cōcerneth ſom thankes geuyng to God for his worde or els ſome neceſſary peticion.

And ſo they depart.

Nowe in lyk maner as thou ſeiſt this bleſſed ſacramēt miniſtred on the ſonday, euen ſo wyth lyke reuerence do they vſe it at the ſame houre on thoſe wyke dayes, ꝑ the cōgregacyō (vꝑ autorite of their head rulers) hathappointed to ꝑ vſe: And yf the childrē in ꝑ meane time be in any daunger, then the mydwyfes baptiſe thē. And as the congregacion & multytude of people is greate at the myniſtracion of holye baptiſme on ꝑ ſonday, ſo is it alſo on the other appoynted dayes, though they be worke dayes. Wherby it is to be noted, that the inſtitucyon & ordinaunce of God is in greate reputacio amonge thē: for as it is miniſtred reuerētly, ſo is it heard with greate deuocīō & frequentnes: And though ther be alwaye ſome vnthankefull lyuers yet the flocke of Chriſt be euer bringinge forth good frutes, & folowe the worde of lyfe in theyr conuerſacion.

¶ The ordre taken for the due miniſtracyon of holy wedloke..

As touching Gods holy inſtitucion of mariage, thou ſhalte vnderſtande, that prcuye contractes are auoyded alſmuche as maye be:

And

And yonge folkes are so well brought vp in ꝑ feare of God and instructe in the knowlege of his worde, that they wil not lightly be entyced to runne on head, & mary without the honest consent of theyr parētes and tutours. Agayne, the fathers & mothers whych haue yong folkes apte to mariage, are circūspect, not suffrynge theyr sonnes and daughters to go long beyonde theyr time vnmaried: but both for the auoydynge of vnclenly conuersacyon in theyr childrē, & also for theyr owne discharge, they ꝓuyde thē honest mariages mete for thē. Which thynge to do, they are not only in the dayly sermons that they heare, but also by the old Godly practises of suche holy men as was Abrahā Isaac &c. Nether do ꝑ two yong pcōnes come together after a lyght or vndyscret maner, but euen at theyr handfastynge (whan the knot of holye wedlocke is fyrst knyt) ther are present ꝑ father and mother of the partyes, or els (yf they be deed or absent) theyr nyest kynsfolkes & tutours, and so is also some honest discrete preacher or curate of theirs: who to ꝑ edyfiēge of them, maketh a Godly collacō out of Godes worde, for theyr ensample, lernynge and comforte in holy wedlocke.

So whan the tyme approcheth that they shalbe maried openly in the face of the church, the curate in ꝑ presence of the whole cōgregacō greeteth warning certeyne dayes afore, & requyreth that yf any man know some lauful impedimēt to hindre the sayd mariage, he wyll notifie it at his moniciō. Yf no hinderaūce be made, thē at the day appointed, the bridegrome hauyng a cōpany of honest mē with hym, & lyke wyse ꝑ bryde hauing an honest cōpany of womē with her,

come to the sermon in the mornynge (which as I sayd afore, is euery daye at. vii. of the clocke in Somer, & at. viii. in wynter) & after þ the preching is done and the sacrament ministred in maner afore saide, they come both before the preacher: & in þ meane tyme, the whole churche in their mother tonge, do sing the. 106. psalme. Beati oēs qui timent dñm &c.

Then the preacher speaketh to them bothe by name, & asketh thē saieng: N & M, are ye minded to lyue together in holy wedlocke, & to testify & confirme þ same your purpose here in þ presence of this cōgregatiō? They answere, yea. Thē (saith he) I take you al here þ stāde by, to witnes, requiring you to record þ same, & to remembre it, & saieth moreouer: If there be any mā here þ knoweth a lauful impedimēt by gods word, þ these two psōs may not procede forth together in mariage, let him speke now. Wo yf ther be none to make impedimēt thē the preacher saieth: For asmuch as here appearethe no hinderaūce to þ cōtrari, but þ ye may go furth together in holy wedloke, I pray god stablische þ thing þ he hath wrought in you: Seing also þ both your cōsentes are knyt in holi wedloke & ye cōfesse the same here openli before god & the world: I declare & pronounce you to be maryed together, In the name of the father & of the sonne & of the holy goost. And in so saynge, he ioyneth their handes together, & addeth moreouer: let not man therfore separate them asunder, whom God hath coupled together.

This done, he exhorteth them to remēbre, how that god hath ioyned thē in holy mariage and (according to the commaundemēt of God) to loue one another, & so to kepe theyr household and to bringe vp theyr chyldren (whan God

sendeth

sendeth them) in the feare of God, that their whole lyuing may redound to the glorie of his holy name, and edyfienge of the comen welth.

Then rehearseth he this (or such another) prayer in the name of the whole churche & congregation:

O Almyghtye God, father of heauen: For as much as it hath pleased ẏ to cal these new maryed folkes vnto holy wedloke, like as at ẏ beginninge ẏ sawest it not good for a man to be alone for the whiche cause ẏ madest him an helper lyke to him selfe, & so ordeynedst ẏ they two shulde be as one persone: we beseche the, that vnto these newe maried folkes thou wylt graunt thy holy spirite, wherby they lyuynge in holy wedloke, may stil trust in thy goodnes, ouercome all tentaciō, & leade a godly honeste lyfe to ẏ edifieng of euery man. Blesse thē also that in ẏ frute of their body they may praise ẏ & so bring vp the same, ẏ it may be to thy glory and profit of the the comen welth. Amen.

Then the churche syngethe a Psalme of thankes geuynge, and so departeth.

¶ The conclusion of thys lytle boke.

Thou seist now what ordre is kept in ẏ ministracion & vse of ẏ forsayd thre ho holy ordinances of God: cōcernyng the which, I write here nothing of had I wist ner of vncertaintie but euē as I knowe, and as I haue not only fene wyth myne eyes & heard w̄ myne eares, but bene p̄sent also lōge & many a day at the executiō, practise & experience therof which thinges as I wryte to geue al good hertes occasion of feruent prayer to God, that he wyll graunte hys worde to growe lykewise

amonge vs, Euē so in the vertue of Gods holye name, and for that precious bloude sake of his most deare sonne, I admonysh & exhorte all subiectes to be patiēt to auoide all kynde of sedicion, to committe the reformacion of all errours, superstitions, ceremonies, vaine tradycions, wycked lawes & vniust statutes of men, Euen vnto God the author of peace, and to the worckynge of his spirite in those prynces & rulers, whō he hath called to office for the same purpose: let no man be slacke in his dutye, but geue God that which is his, and to the kyng þ thynge that belongeth vnto hym, accordyng as Christ commaundeth Matth. xxii and as. S. Paule exhorteth. Roma. xii.

This I saye, to stoppe the mouthes, and the blasphemous tonges of suche as wyl not cease to raple on me and to slaūder me (yee euen to the kynges maiestye) as thoughe I were a peruerter of comen order, or take vpon me to chaunge the lawes, and to make new statutes: Naye ye vngodly ypocrites, not so, but as I am sure þ ther is heuy dāmacion layed vp for all such subiectes as rebell or make sedicion against theyr Prynce, or disobeye the leest commaundement of God in theyr soueraigne, Euē so am I assured, that there is no lesse dāmacyō prepared for those rulers or heades, that make vniuste lawes & cruell statutes to mayntayne theyr owne lustes and oppresse the poore. I reporte me to the. x. chapiter of Esaye the. ii. and iii. of Micheas, and to the later ende of the. v. chapter of the prophet Hieremy. Let all rulers therfore beware, that they make no actes of parlyament nor statutes agaynst Gods worde and let al subiectes learne of S. Pet. (i. Pe. ii. to be obedient. &c. And not onelye that but yf they be commaunded anye vnlawful thing

then let them lerne of the same. S. Peter (Act. 4.) to obeye God more then men.

In the meane tyme tyl Gods blessed word onely be ruler among vs, & tyl al wycked inuēcions of mē be abolyshed, let those þ feare God vnfaynedly be feruent in theyr prayers, and increace in al thākfulnesse & vertuous lyuynge towarde God and men. Let no man, woman, nor chylde of God be slacke in his dewtye: but let fayth increace in stregth, let hope be euermore & more assured of Gods promises, let charite all way loue God & his neyghbure, and leaue no good worke vndone, that may be to Gods glory and mans profyt. And then shall wee be knowē, not onelye readers and hearers of the truethe, but true disciples of the same. And thoughe we can not attayne to the perfectnesse of that comen welth whyche I spake of afore (where Gods ordinances are so reuerētly myniſtred, þ pore so rychely prouyded for & youth so vertuously brought vp) neuertheles we doinge our best, & beggynge strenght of God to do more then we can do of our selues, shal not only be alowed & accepted in his syght, but also haue þ cōtinual assistāce of his holy spirite: wher by we sufficiētly harnessed & armed against al tētacions of sinne, hel deuel & our awne flesh, shal, aswell haue the vpper hand of thē, as we haue (throw the only power of God) ouercome so many stordy wyndes & tēpestes of aduersite in tyme past, and as we hope to escape these present troubles by the helpe of Jesus Christ, who se name be blessed for euer. Amen.

¶ A lytle complaynte wyth a short exhortacion made vnto all them, that are no dissemblers wyth Gods worde, but vnfaynedly lyue therafter.

Lyke as god (accordynge to hys moſt bleſſed nature) euer louynge, gracious, merciful & true, doth al waye ſende hys worde afore he plage the worlde, & geueth vs warninge afore the deſtruction come, wyllynge vs to conuerte vnto hym to forſake oure awne euell wayes, & to laye hand on eternal lyfe. Euē ſo contrary wyſe the deuel, the father of falſhed and lyes, enuieng mans ſaluacion, caſteth euer one bone or other in the way, to hynder the glory of god, to ſtoppe hys worde, to kepe backe hys trueth, leſt thorowe the ſtedfaſt beleuynge and folowyng therof, his own kyngdom ſhulde be miniſhed gods amplified and increaſed. Somtyme to hynder the goſpel of the glory of the great god, he ſtereth vp tyrānie & cruelnes, moueth ſome rulers or greate men of the worlde to take parte agaynſt it, to proſecute it, to trouble and vexe them whom god hath calleth vnto it, Enſample wherof ye ſe in Pharao, in kynge Achab, in Antiochus, in Herode, & in thoſe great prelates þ̄ ſhewed theyr whote charite vpon our Sauioure Chriſt, & his Apoſtles. The deuel alſo to ſet vp hys kyngdome the better, getteth hym chaplens for hys owne tothe (ſuch as were Baals pphetes 3. Regū. 22. that they maye euer eyther in confeſſyons or otherwyſe, moue kynges and prynces to take parte againſte theyr owne ſaluacion, & to trouble ſuch as tel them no dreames, no phātaſies, but euen the very worde of god. As the prophet Micheas dyd.

Somtyme (I ſaye) leſt the trueth ſhuld be beleued, the deuell as he is the father of lyes, ſo getteth he falſe wytneſſes to teſtifye euen againſte Chriſt, & againſt poore Steuē & Paul his ſeruātes (ye & to preach) þ̄ theyr doctrine is nauȝhte,

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ſedicious, newe lernynge, & herely, Mat. xxvii. Mat. i, Actu. vii. xxiiii. that they wyll deſtroye good workes. Roma. iii. that they wyl kepe no holy daye. Math. xii. Johan. v. that they wyll not faſt. Mat. ix. Mar. ii. Luc. v. Thus (I ſay) is the deuel euer about to ouerthrow Chriſtes kyngdome, & to ſet vp his owne. And becauſe his lyenge chaplens ſhulde the better fyghte agaynſte Chriſt, he teacheth them to go craftely to worke, to lye & ſpare not, to cal the diſciples of Chriſte new felowes, to ſaye, that they care nether for faſting nor praynge, for allmes dede nor for good worke, yea make ỹ world beleue (ſayeth ỹ deuel) ỹ they care nether, for one ceremonie ner eyther for one ſacramẽt nor other. Such lyenge leſſõs dothe the deuell teache his ſcolers, & not onlye this, but alſo to wreſt and wring the ſcripture frõ the manifeſt vnderſtandinge of it, of ỹ whych ſuglynge craft he hath geuen thẽ an enſãple in ỹ. 4. of Mat. & 4. of Luke

Who now conſidryge this great decay of Godlynes, that the deuell hathe brought into the worlde (partly thorow the tirannye that he hath ſtered vp in greate men, partlye thorow ỹ falſe wytnes bearynge of ypocrites and lyeng teachers) hath not cauſe to mourne in thys behalfe? who wyll not be ſory to ſe Gods holye worde thus perſecuted, thus cryed, thus euell reported, thus belyed?

Neuertheles all thys cupll doth not the deuell thynke ſufficient, he can not here withal be content, but he entreth in alſo amonge thẽ that profeſſe the name of Chriſt, that are called his brethren and diſciples, that pretende to loue & fauour his trueth: And among them, loke who is mete for his purpoſe, mooſte inconſtant, and leeſt regardeth Chriſtes worde in hys hearte,

of hym he maketh ether an whoremonger, a
disceauer of his neyghboure, or a folower of
other vyces of hys owne carnall lustes, rob-
byng him vtterly of that most holy, most sted-
fast & lyuynge fayth that Chryst taught, & also
of those worthy fruites of þ spirite of God re-
pẽtance & workes of light, which þ scripture
speketh of. By the meanes wherof, and becau-
se he bare the name of a Chrysten brother, ther-
fore euen as he behaueth hym selfe nowe, and
as he lyueth, so must we be reputed of the vn-
godly and such lyuers must we be called. Yf he
be a breaker of peace, a maker of sedicion, a dro
harde, a false byer and seller, a folower of fyl-
thy lustes, a bringer vp of sectes (as God euer
suffrethe them to be disceaued that wyl not a-
byde the ordre of hys worde.) Then must we
also be called breakers of come ordre, raylers,
makers of insurrection, dronkardes, false dea-
lers wyth oure neyghboures, Heretykes, folo-
wers of a fleshlye and carnall lyberte: Yet
though all oure teachynge, wrytynge, talking
and lyuyng be to the contrary, Yet bear we the
blame, so blynd is thys wycked world in iud-
gement, & so vnthankfull in theyr lyuynge are
a great nombre of them that are called Chry-
sten men (as I vnderstond) on the other syde.

Wherfore to you dearlye beloued in God,
elected and chosen to an hye vocation in Jesus
Christ (euẽ to be flesh of his flesh & bone of hys
bones, to be citezens wyth the sayntes and of
the housholde of God) to you I make this my
mone afore rehearced, trusting, that though ne
ther the world, ner those false brethren (which
because they where not of vs, are gone from
among vs. 1. Johñ. 2. & are fallen in loue wyth
this world after the ensãple of Demas. 2. Ti. 2

thoughe

though nether of them both (I saie) wyll harke to ꝑ voyce of God, whyle it is called, To daye but styl harde theye hertes against gods trueth. Wy trust is (as I sayd afore) that ye wyl hold your hād styl on the plough, that ye wyl walke honestly now whyle the mercy of God lendeth you the daye lyght. Ye know ꝑ our Lord sayd The night shal come, in ꝑ whych no mā shalbe able to worke. Ye se howe oure aduersarye the deuel goeth aboute lyke a roaryng Lyon, seking whom he may deuoure. Ye se what a nōbre of great men on the one syde, haue gyrded theyr swerdes aboute them and stonde euen in complete harnesse, to fyght agaynst the manifest word of God: Ye se what swerig, what blasphemyng of gods name, what pride, what excesse, what fylthynes of bodye & pdlnesse, is vsed, practised and daylye maintayned in theyr houses: Ye se, how they cā not abide ꝑ hearing of gods worde, but blast and blowe agaynste it, persecute it & cryle it, as much as in thē lyeth.

On the other syde, ye se what a nōbre of ypocrytes, Antichristes, false prophetes & flatige chaplens are not only aboute greate men, but euery where (in maner) roare and crye and stāpe agaynst our Lordes doctrine kepe ꝑ people styl in blyndnesse, and fede them wyth draffe & dregges in stead of Gods worde.

Thyrdly, ye se what a nōbre here be in the worlde, whyche pretendyng to loue Gods worde (by theyr outwarde hearynge, readyng, and talkynge of it) lyue cleane contrary agaynste it, bryng not forth the worthy frutes of repentaunce, are as greate swearers, as fylthy, as yle, as couetous, as disceatfull in bargaynynge, as vnapte to al good workes, as they were afore they kn.w the trueth: And by this meanes

is it

is it come to pas that thorow such vnchristen lyuyng, the good word of god is more suppresst then ether thorow the crueltye of tyrauntes, or flatryng lyes of ypocrites: All whych thre sortes of enemyes, because they are not of vs, but wythout, therfore wyll I haue the lesse to do wyth them.

But of you (dearly beloued) wyll I be bolde to exhorte you, for ȳ tẽder mercy of God, that (in consideraciõ of the premisses) ye wyl walke godly and worthely in thys wicked world, continuyng (as I trust ye do) in stedfastnesse of the Christen fayth, in feruentnesse of loue toward God, and towarde youre very enemyes for his sake, In lokynge assuredlye for hys promises, beynge patient and ioyfull in trouble, ernest in prayer at all tymes, ready into true obedience, to kepe al good ordre, to be exercised in al good workes, euery man according to the estate that God hath called hym vnto. As many of you as are called to office and comen auctorite, to beare rule, or to geue iudgemẽt in causes of the comen welth, be diligent in your office, Roma. 12. punische the euell, and mantayne the God. 1. Petr. 2. Roma. 13. Accepte no persone in iudgement alowe no false accusacion, shed no innocent bloud, Exod. 23. and heare the smal as wel as the greate, Deutron. 1.

As many of you as are called to the office of preachyng, folowe the Apostles counsail: take hede vnto youre selues, and to all the flocke, in the whych the holy goost hath appoynted you to be ouersears, to fede the cõgregaciõ of God &c. Act. 20. Fede Christes flock which is amõg you, and take the ouersight of them, not as thoughe ye were compelled, but wyllynglye not for the desyre of fylthy lucre but of a good min

de: not as Lordes ouer the paryshes, but to be an ensample vnto the flocke .1 Pet.5. To cast awaye vngoostly and old wyuysh fables, to be vnto them that beleue, an ensample, in the worde, in conuersacion, in loue, in the spriete, in fayth, in pureneſſe: To geue attendaunce vnto reading to exhortacion, to doctrine. 1. Timoth. 4. Studye to shew your selues to God, laudable workemen, whyche nede not to be ashamed 2. Timo. 2. All other estates among you I hartely exhorte & require, euery one to do their duty, As subiectes to be obedient and true to theyr princes and hyer powers, Roma.13.1. Petr.2. Tit.3. Men to loue theyr wyues hartely, as they are taughte 1. Petr.3.1. Tessal.4. Ephe.5. wyues so to behaue them selues, as it becommeth women that professe godlynes thorowe good workes. 1. Tim.2. that theyr chaist cõuersacion may wynne the wycked. 1. Pet.3. Men to deale gently wyth theyr seruauntes. Ephe. 6. Colo .3. to bryngе vp theyr chyldren in the nurture and doctrine of the Lorde. Ephe.6. Deut.4. Seruauntes to be saythful, true and obedient to theyr masters, Ephe.6. Colos.3.1 Petr.2. þ they may do worshippe to the word of God in all thynges. 1. Timo.6. Tit 2.

And yf we thus behaue our selues, euery one in his callynge then shall it come to pas, that euen they whyche now blaspheme vs as euell doers, shal at the last be ashamed of theyr parte, and conuerte from theyr owne euel wayes, to the true fayth and lyuyng, whych is taught in the word of God, To whom for his infinite grace and giftes therof, be honour and prayse now and euermore. Amen.

FINIS.